

The Living Church

VOL. XXVII.

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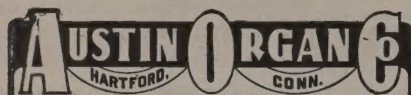
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ican engines consume more fuel than those of British make. When the relative importance of fuel consumption to general expense is considered, as shown above, the impossibility of drawing any instructive conclusions can be realized. Engines proportioned for hauling maximum loads are built for capacity, rather than for fuel economy; and when maximum train loads are not provided, the fuel economy naturally fails to appear. In the question of British versus American locomotives the pertinent question has been asked, and as yet remains unanswered: "If British engines are so greatly superior in performance to American ones, why does it cost about four times as much to haul a ton of freight in England as it does in America?"—HENRY HARRISON SUPLEE, in *The Forum*.

THE AMERICAN DRAMA.

THE THEATRICAL SITUATION in Germany is geographically the same as in America; that is to say, there are many widely separated cities, each one the seat of a vigorous civic spirit. The commercial basis of the German theatre, however, is the direct opposite of that in America. The origin of the theatre was not in the great mass of the public, but in the more intelligent portion of it associated with the royal courts of Germany. In Munich, Stuttgart, Vienna, Berlin, and many other capitals there are theatres which, like the Théâtre Français, are supported in part by the national treasury. These theatres are what we should call local stock companies of the highest character; and for more than a century they have given frequent productions of the best dramas in the literature of the world, ancient and modern. Modeled upon these, in the leading commercial cities, stock company theatres have been founded which depend for support on the municipality and even on private subscription.

No sooner has a play proved successful in one German city than it is rehearsed and put on the boards in all; thus becoming a part of the repertory of twenty or thirty different companies at once. This does away at a stroke with such organization of booking as is at the root of the commercial evil of the American theatre. It also does away with the long run, which is the root of our artistic evil, for the rules of the theatres generally require that even the most successful pieces shall not be played more than four times a week, in order that the rest of the time may be taken up with revivals of the classics and with productions of new plays. The actors are thus benefited by constant variety. In spite of this, however, a play is in the end given as often as there is a public to witness it; runs of one and two hundred performances being perhaps as frequent as in America. It is true that in any particular city the returns to the authors and the managers come in more slowly, but this is more than balanced by the fact that the play runs simultaneously in all the leading cities. In many other ways this system is superior to ours.

The author has a score of managers to whom to offer a new play. The actor, when his abilities warrant, travels as a guest from this theatre to that, availing himself of the local company and of its stock scenery. The public is constantly able to see the best old plays and at the same time every novelty of the season. Even the mercantile classes share in the general profit, for a large floating public of well-to-do people is attracted by the great educational advantages which a repertory theatre offers.

As for America, or at least English-speaking America, no one who knows the conservative power of established organization, even of the worst, will look for any early duplication of this system. As far as the German-speaking public is concerned, the system is to be seen in full operation; there are vigorous and successful repertory theatres in New York, Philadelphia, Chicago, and Milwaukee, and every season great German actors, such as Possart, Sorma, Odilon, Bonn, and Sonnen-thal, make the tour of all these theatres as guests. But it will be many years, it is to be feared, before this admirable example is imitated by the English-speaking public.—JOHN COREIN, in *The Forum*.

NEVER fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest troubles.—Phillips Brooks.

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This Magazine begins at October 1902. About one half of each number will be devoted to lighter reading, the first serial being an Irish story by Katharine Tynan, which will be followed by a serial by Mr. Baring-Gould. Subscription price, \$2.50 per year. (Single numbers, 25 cts.)

Among the contents of the first (October) number of *The TREASURY* will be the following:

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MILWAUKEE AND CHICAGO, SEPTEMBER 27, 1902.

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Editorials and Comments.

The Living Church

With which are united "*The American Churchman*,"
and "*Catholic Champion*."

A Weekly Record of the News, the Work, and the Thought of the Church.
Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee St., Milwaukee, Wis.

Editor, FREDERIC COOK MOREHOUSE.

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WHAT comfort we might receive from the doctrine of the Holy Angels, if only we would! The early Christians, who went about their daily tasks knowing that at any moment they might be roughly arrested and put to imprisonment, torture, or death, were comforted and sustained by seeing, with the eye of faith, the heavenly hosts of spiritual beings which were always close to them. Such is the force of environment that a materialistic age has made the company of holy angels grow dimmer and fainter, even to Christian people. And thereby we have lost much of comfort that might have brought solace to weary minds and troubled hearts. May it not be, indeed, that the large increase in insanity, and the frightful increase in the number of suicides, are in part a result of our lapse from this once practical realization that spiritual beings assist us in our daily perplexities, and lend their larger intelligence to our feeble minds?

For angelic ministrations are real, or else the Christian Church has so trifled with spiritual things that intelligent men must revolt from her. They are indeed real; no Christian can suffer himself to deny it.

Why, then, should we not give greater force to the realization of their presence? The fear of infringing upon the prerogatives of God does not justify us in closing our spiritual eyes and ears to these our fellow creatures, who guide us and succor us, day by day, in fulfilling their service of Him who sends them as His messengers.

Michaelmas was once a day of great rejoicing and of large spiritual import to the Anglo-Saxon people. It would assist to make men realize the reality of angelic presences—not human spirits gone before, but a separate creation—if the day were to be dignified by festival services, and the people taught to realize their close presence to beings who may pass quickly from us to the Presence Chamber of Almighty God, and there present our prayers and our needs.

May the ministrations of the angels, and especially of those sent to act as our guardians, be with us, and be brought more frequently to our remembrance!

ROMAN CONFIRMATION.

WE RETURN to the subject of Confirmation, upon which we had occasion to make some remarks a few weeks ago. And here we have no intention of entering upon any discussion of the doctrinal side of the question, but simply of the matter of fact.

The Anglican Church has always recognized the entire validity of Confirmation as administered by the unreformed Church of the West. No one ever suggested after the consecration of Parker, the first Archbishop consecrated by the Reformed rite, that all the people of England needed to be confirmed over again so as to receive the strengthening grace of the Holy Spirit, because of any invalidity of their previous Confirmation; and this has been the tradition among us down to this day, as is shown by the fact that recently, when Convocation set forth a form for receiving Roman Catholic dissenters,

upon their conversion, into the Church, no mention whatever is made of their being confirmed again.

So much for the facts of our custom touching this point. We now pass to a consideration of the facts concerning the method of administering Confirmation in the Roman Church. These facts may be divided into two heads; first, what is the law of the Roman Church in the matter? And, second, what is her practice?

First, as to what is her law. And here it must be remembered that during the Middle Ages a "corrupt following of the Apostles" sprang up, viz., that the Bishop did not lay his hand upon the head of the confirmed at all, but simply made the sign of the cross with the chrism upon his forehead, not even with his thumb, but with an instrument like a camel's hair pencil. This method of administration, however, has been for centuries abandoned, and while the rubric in the Order for Confirmation found in the "First Part" of the *Pontificale Romanum* has not been changed, yet the matter has been settled long ago by Papal authority, as may be seen in Catalani's Commentary. In the "Third Part" of the *Pontificale*, however, where the Office occurs a second time, the rubric reads as follows:

*"The Bishop, with the thumb of his right hand, which has been dipped into the Chrism, confirms each one of them, saying: N., I sign thee with the sign of the Cross; and while he says thus he lays his right hand upon the head of the one to be confirmed, and with his thumb draws the sign of the cross upon his forehead, and then goes on saying: And I confirm thee with the Chrism of Salvation," etc.**

It will be noticed that this rubric is substantially identical with, and quite as explicit as, our own. Of course everyone who has paid any attention to the matter knows that the plural "hands" in our American Book is a mere misprint, and that it reads and always has read in the Prayer Books of all the rest of the Anglican Church, "hand." The Bishop holds his staff in his left hand when confirming, and lays his right hand upon the head of the confirmed.

What the law of the Roman Church is, there can be no possible doubt. We next consider what is her practice. Now of this there can be no better evidence than the current pictures



ROMAN BISHOP ADMINISTERING CONFIRMATION.

used by her members, and the current instruction given to her children. We therefore reproduce a card sold by a prominent Roman Catholic house, the name of which appears in the corner of the card. And that there may be no mistake, we likewise print in full the instruction which is found in English on the back of the same card:

"Confirmation is a Sacrament by which we receive the Holy Ghost in order to make us strong and perfect Christians and soldiers of Jesus Christ. Like Baptism and Holy Order, it gives the soul a mark or character which cannot be effaced. The ordinary minister of Confirmation is a Bishop; the Pope may grant this power also to a priest. The Bishop administers Confirmation by praying that the Holy Ghost may come down upon those who are to be confirmed; and by laying his hand on them, and making the sign of the Cross with chrism (Holy oil) on their forehead, while he says these words: 'I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation. In the name of the Father,' etc. As it is a sacrament of the living, those who receive it must be in a state of grace; i.e., free from mortal sin."

Further than this, we think nothing need be added. Such are the facts in connection with Roman Confirmation. On the head of every candidate, the Bishop lays his hand while he says the form of words. It may be asked, As a matter of fact do Roman Catholic Bishops always obey the rubric and thus administer Confirmation? This question can only be answered by laying down a general proposition. We must always suppose that the law has been obeyed until proof is presented that it has been violated. We have heard of cases of careless Baptism among ourselves, cases in which no drop of water ever reached the person's head; but would any sane man, for this cause, treat all Anglican Baptisms as invalid? If in any given case sufficient proof can be given that the Bishop's hand never touched the candidate's head, then there might be a reasonable ground, in that particular instance, for administering the rite anew *sub conditione*, but such cases (if existent) must be extremely rare, as there can be assigned no possible reason why any Roman Catholic Bishop should go so far out of his way to violate the custom and order of his own Church.

It appears therefore, that the facts stand thus: If the essential part of Confirmation is the marking with the Sacred Chrism, as would seem to be the case from certain passages of Holy Scripture, then the Eastern Church has it and also the Roman. If the essential part be the laying-on of the Bishop's hand, as many have thought to be the case, notably the learned Jesuit, Sirmond, then the Anglican Church has it as also the Roman Church. But in any event, and whatever view of the scriptural case we may take—and THE LIVING CHURCH (much as it regrets the omission of the chrism among ourselves) has no doubt that the laying-on-of-hands is the only essential rite for us—the Roman Church has certainly and without any doubt, a valid administration of that "Unction from the Holy One."

*

ON AN August Sunday, a reporter of the *Chicago Inter-Ocean*, dressed as a workingman, visited a number of the city churches in order to test the question whether a workingman was wanted and would be made welcome to their services. His experiences are related in the Sunday issue for August 31st. They varied with his different calls, and out of six attempts, three may be said to have resulted in a cordial, or at least a proper reception.

Of the other three, one was one of our own prominent parishes. And first, before we comment on the main question, we must observe, in the interests of fairness, that there were here extenuating circumstances not known to the reporter. The latter entered during the sermon, and though several ushers appeared to be seated in the rear pews, none made any advances to him; and there were, to his mind, other evidences that he was not welcome.

"The rector," he says, "was vehement in his eloquence. The pulpit from which he talked at the left of the altar and the twinkling candles, was directly in front of the narrow aisle at the foot of which the 'workingman' stood. There was nothing to intercept his view of the speaker and only the length of the church separated the rector in his robes from the man in the clothes of a toiler."

Here appears to be an implied criticism of the "rector," for not noticing him. But as a matter of fact, the parish criticised had at that time, as now, no rector, and whatever clergyman was preaching the sermon, was simply an invited guest, who possessed neither knowledge of local arrangements for welcoming strangers, nor authority over them.

And it may also be added that in our churches generally,

* Pontifex inde sedens super faldistorium praedictum, vel etiam, si multitudo confirmandorum id exegerit, dispositis illis per ordinem super gradus presbyterii, vel alibi, Pontifex stans cum mitra, et pastorem baculum habens in manu sinistra, illos per ordinem adhuc genuflexos, inquirens sigillatim de nomine cujuslibet confirmandi, sibi per patrum, vel matrum flexis genibus praesentati, pollice manus dexteræ Chrismate intincto, confirmat, dicens:

N. Signo te signo crucis: et dum hoc dicit, imposita eadem manu dexter super caput confirma, et producit pollice signum crucis in frontem illius; deinde proseguitur: et confirmo te Chrismate salutis. In nomine Patris, et Filii, et Spiritus sancti. Amen.

a stranger entering during the delivery of the sermon, neither expects nor is expected to be seated by the ushers, or to disturb the congregation by moving far from the entrance. This is a needed discouragement of tardiness in attendance at church. A regular worshipper would quietly have entered the nearest pew, with a minimum of noise and of distraction. It would have been a better test if the *Inter-Ocean* had also sent a well-dressed man to enter the same churches, not, of course, in company with the "workingman," but at substantially the same time, so that it might have been observed whether there was any discrimination between the two. We venture to say none would, in this instance, have been shown. Very likely a larger amount of tact on the part of ushers would lead them to make exceptions when evident strangers enter a church and appear uncertain what to do. Quietly, with a smile, to point to the nearest vacant pew, in such an event, would constitute a sufficient welcome, while if the service was not closed almost immediately after the sermon—which too often is the case—an opportunity would present itself afterward to invite the stranger to move further forward. Want of tact is the utmost charge that can rightly be brought against the ushers in question—assuming that the facts are as stated by the reporter.

But having thus in part explained the local circumstance so far as the officials of the congregation in question are concerned, and passing entirely from this specific instance alleged, let us plead very earnestly for greater warmth toward strangers in our churches. The "workingman" believed that his clothes and his apparent station in life accounted for the coldness which he found in some places. We doubt whether those circumstances were the chief explanation. A like coldness is too often shown to strangers in our churches. The Brotherhood of St. Andrew has done much to melt this parochial ice; but it will not be wholly dispersed until priest and people alike show the warmth of brotherhood to the stranger who enters the church door.

This does not mean an ostentatious effusiveness, which too often suggests, however unjustly, a real hypocrisy. It is easy to overdo the welcome, and to repel strangers by its very obtrusiveness. We doubt the advisability of handing request cards for addresses to strangers. Far better let those be left in the pews, to be used or not at the strangers' wish. A stranger does not wish to be pounced upon and "personally conducted" by the most well-meaning Brotherhood man. He is ordinarily better pleased with a quiet smile and an unobtrusive showing to a pew. Tact must determine what else, if anything, is expedient in individual cases.

But let the people *feel* a welcome to strangers, and their attitude will be certain to show it. We have ourselves, more than once, felt repelled from attendance at strange churches; but more often than not, it has been the result of want of tact, rather than of real inhospitality. Let the worshipper feel that he is in the presence of God, before whom all men are equal.

To be content to worship alone without also doing all that may be within one's power to lead others to worship, is but a refined selfishness.

The whole incident, whether it represents a want of tact or a want of brotherly hospitality, is one which we beg to refer to the approaching Brotherhood of St. Andrew convention for such suggestions of reform as experienced Brotherhood men may be able to give.

THE resolutions urging the creation of extra-diocesan Courts of Appeals, and suggesting the Provincial System as the best basis for framing them, which were passed unanimously at the recent council of the Diocese of Milwaukee, are recommendations which current events would seem to have placed beyond question among the essential reforms in the working machinery of the Church. Neither priests nor Bishops are, today, safe in their right to have their good names vindicated beyond question, in the unhappy event of any allegations against any of them, by reason of the absence of any canonical provision for a re-hearing of any case against a presbyter upon appeal. We lack even provision for a change of venue in cases where prejudice may be alleged on the part of any Bishop who, regardless of his own relations or sympathies, or lack of them, with any priest-defendant, is forced to act in a judicial capacity, and without opportunity for review by a higher court.

The Diocese takes the somewhat unusual, but in this case very happy, method, of inviting the coöperation of all the Dioceses, or of any of them, to the end that such unanimity of sentiment may be shown to exist within all sections of the

Church, as shall force the next General Convention to grant the relief which is so urgently needed. If a large number of Dioceses concur substantially in presenting the necessity for such relief, and in the methods by which it may be obtained, the probability of favorable action by General Convention is largely enhanced.

Moreover, unhappily, experience has shown that a large number of the august legislators of the Church are men who do not follow the discussion of ecclesiastical events in the Church papers, and who bring to the performance of their duties in Convention a mind absolutely blank upon events and intellectual movements which have occurred in the Church, presenting such a force of inertia and intellectual inability to grasp the meaning of events, as to make legislation on important matters almost impossible. Repeatedly has this unhappy condition of at least a large minority, if not a majority, of deputies to General Convention, been conspicuous in years past.

To compel a discussion of the subjects of Courts of Appeals and the Provincial System in the Diocesan Conventions, will therefore have at least the effect of bringing before probable deputies to the next General Convention, a knowledge of the fact that such reforms are being broached in the Church at large, and will in some instances bring to their uninformed minds the facts and conditions which make legislation imperative. Such local discussions will therefore have an effect which failure to read Church papers makes necessary to attempt by other methods, upon many of those who will represent the several Dioceses in the General Convention of 1904.

We urge earnestly that, so far as possible, the several Dioceses will make these resolutions their own, and will thus present the largest degree of unanimity that can be looked for at the next session of General Convention.

We urge, too, that the commission appointed to consider the subject of the Provincial System, will appreciate the importance of taking into consideration the immediate necessity that their work should be done on such a broad basis and with such a clear adaptation to modern conditions, that it may be found practicable to secure legislation at the next General Convention on the lines that they may find it possible to recommend. A satisfactory Provincial System would be one so devised as to solve the missionary problem, the judicial problem, and the practical difficulties connected with the expense and unwieldiness of large bodies, on the one hand, and the possibility of factional strife, and lack of dignity, on the part of too small bodies. Our own judgment is that the creation of not to exceed six or seven Provinces, numbering nine or ten to twelve or fifteen Dioceses and Missionary Districts in each, would happily escape the difficulties connected with either too large or too small bodies of such nature.

IN THIS connection it is perhaps necessary to correct the absurd error made by the associated press in sending out the report of these resolutions, in the statement, which we have clipped from the *New York Evening Post*, and observed in many other papers, that:

"The resolutions also call for the doing away with the national conventions of the Church, held every three years, saying that 'they are too cumbersome and do not do any good.'"

Of course the resolutions do and say nothing of the kind. The reporter has detached a thought from the Bishop's address, in which he lamented the difficulty of securing legislation in so large and unwieldy a body as the General Convention had grown to be, and has applied it to the resolutions commending the Provincial System, as though the latter had been offered as a substitute for the former. Of course neither the Bishop nor the Diocese made any such absurd recommendation.

The phrase which has frequently been used in the advertisements of *THE LIVING CHURCH*—"Don't take your views of Ecclesiastical Movements from the Secular Papers"—thus receives a new illustration.

NOT many weeks ago, we alluded to the closing of the career of Dr. R. Heber Newton in New York as illustrating the "passing" of the extremist phase of so-called Broad Churchmanship. On the eve of his departure, an editorial in the *New York Sun* took the same view of it. The *Sun* said:

"During the twenty years or more in which Dr. Newton provoked attention in New York by a radicalism which outraged the dogmas and doctrines of his Church, he seems to have made no clerical converts to his views, but to have continued from first to last singular in their advocacy. Instead of there having been a movement

toward him in the Episcopal Church of this Diocese, apparently the movement has been steadily farther and farther away from him. During those very years the High Church or Ritualist party, with its positive faith, has increased in numbers and in power more rapidly than ever before, until now it has become dominant in the New York Diocese. Ritualist doctrines and practices which would have horrified nearly the whole Episcopal community when Dr. Newton came to New York as an 'Evangelical' rector in 1869, are now distinguishing features of the greatest of the parishes in town."

After declaring that no strengthening of the old-time Low-Church school had developed from this rapid growth, the *Sun* declared "there remain only the High, or Ritualist, and the Broad Church parties," with which latter Dr. Newton is not held to be associated.

"In neither of those movements," continues the *Sun*, "has Dr. Newton had a notable influence. He has built up no party. He has made no disciples outside of his own parish, but has been looked on by all the schools for twenty years as an eccentric figure, a dreamer, an impracticable radical and a free lance purely."

Dr. Newton's successor at All Souls', Dr. McConnell, has a great opportunity now to show whether his form of Churchmanship can be constructive, where that of his predecessor was destructive. He has begun well by having the chancel arrangements remodeled in Churchly fashion. The great Newtonian platform, encircled with brass rails, has gone, and the conventional furniture of the chancel introduced.

Dr. McConnell has before him the object lesson of the results of negative Christianity. We trust he may have the wisdom to perceive that the Catholic Faith, and not a new series of intellectual speculations, is the only cure for what he finds.

TO OUR great regret and mortification, the illustrations of the Rev. C. F. J. Wrigley, D.D., and the Rev. R. W. Clark, D.D., printed last week, the former in the New York Letter and the latter under the diocesan head of Michigan, were transposed. It remains for us, therefore, only to offer our apologies to these two gentlemen, and to express the hope that neither could have been seriously injured by having so fine looking a portrait designated by his own name.

ANSWERS TO CORRESPONDENTS.

W. C. P.—(1) The six-branched candlesticks have no ancient authority in the Anglican Communion. The symbolism of the altar lights is alike in a single light or a multiplicity of them. It is, that Christ is the Light of the world, from whom all light proceeds, while the pure wax of the taper typifies His pure human nature. The multiplication of lights on modern altars is purely an amplification of the symbolism which was anciently expressed in England by two eucharistic lights, or sometimes only one.

(2) We recommend Dearmer's *Parson's Handbook* as a thoroughly loyal Anglican work, practical and explanatory, on Ceremonial, though he is sometimes perhaps indefensible in his negatives; i.e., in what he forbids. (The Young Churchman Co., Milwaukee, price \$1.50 net.)

PRESBYTER.—Godparents are to be chosen only from among communicants. We have no American canon or rubric explicitly saying so, but the duties assumed by Godparents are such that their own position is assumed. It is provided in the 29th of the canons of 1603 in the Church of England, confirming a constitution of 1571: "Neither shall any person be admitted Godfather or Godmother to any child at Christening or Confirmation, before the said person so undertaking hath received the Holy Communion."

J. M. G.—(1) The priest of a parish is the proper one to bless whatever is judged to be proper for the distinction. It is not customary to bless an individual Prayer Book.

(2) Tabernacles, used for continual reservation, may be found in connection with the altars at the Cathedrals of Milwaukee and Fond du Lac; whether at any other Cathedrals, we cannot say.

S. W.—The Moravians were originally the followers of John Huss, the fifteenth century reformer in Moravia and Bohemia. They claim to have perpetuated a tactual succession of Bishops from the Waldensian line. They were nearly extinct in the early seventeenth century, but the remnant obtained the patronage of Count Zinzendorf, who afterward joined their movement, which was revived and extended. Their Bishops ordain but are not the governors of the Church. Their doctrines are substantially those of the Augsburg Confession, with some acquired peculiarities. Their claim to possess a valid episcopate is open to grave doubt, though it has never been pronounced upon authoritatively by any part of the Catholic Church.

THE SECRETARY of the Society for the Propagation of the Gospel in Foreign Parts states that King Edward and the Prince of Wales have accepted copies of Mr. Pascoe's *Two Hundred Years of the S.P.G.—the History of the Society from its Foundation in 1701*. The book is of special interest to Americans, as for the greater part of the eighteenth century America constituted the chief field of the Society's operations.

LONDON LETTER.

LONDON, Sept. 9, 1902.

THE Institute of Journalists has been holding its annual conference this year at Birmingham, and not one of the least noteworthy events in connection therewith was the sermon preached on Sunday before last by the Bishop of Worcester before many of the members of St. Philip's Church, Birmingham. Dr. Gore, whose sermon—based on Acts iii. 17—was described by one secular journalist as "a triumph of skill," said (to quote from the *Guardian*) that journalism nowadays served two great offices—it communicated the news of the world, and represented average opinion. The successful newspaper was so because it "represented some large interest, some wide extent of average opinion"; and a new venture in journalism, if it were to become successful, must become so because it had "discovered some such interest or tract of common opinion which had no, or no adequate, expression already." Inasmuch then as journalism existed in order to "understand and express average opinion," it would not be unprofitable if they considered on such an occasion the "strength and weakness" of ordinary opinion, the power put into our common life by the existence of "these great organs of common opinion," and the dangers which "inevitably environed its expression." Great crises arose in old days in political and religious life, just as in these days. It was easy to imagine, if there had been journals in the days of the old Pharisees, "what would have been the leading article in the religious newspaper which expressed the world of the Pharisees." It would have been easy therein to "point to the immemorial tradition of their religion and the great leaders from whom they derived their traditions," and then to "expose with gentle ridicule the claims of the new Teacher." Again, one could imagine a journal of the Sadducees—the organ of their political interests—containing a leader which should "represent the Sadduceean point of view"—the political danger which might come to their nation from a popular movement which "proclaimed a certain Jesus of Nazareth to be King of the Jews." They should be "alive to the fact that the average public opinion was always at the bar of Christ and God, and that on the page of history where the judgment was already written, in generation after generation, race after race, nation after nation, and society after society, it stood confessed inadequate."

Fra Lorenzo of the Franciscan convent at Assisi writes to the *Times* newspaper that he is now in England to solicit subscriptions for the work of placing an organ in the Upper Church of their convent, and will be grateful for assistance from "any English people who are lovers of St. Francis."

The *Church Union Gazette* for August stated that the secretary of the Library committee of the Theological Library of the E. C. U. reports the presentation to the Library by Mrs. Batterson of the Bedell Lectures for 1899, entitled *Three Guardians of Supernatural Religion*, by the Rev. Dr. Morgan Dix. The same number of the *Gazette* contained a letter from one of the vice-presidents of the E. C. U., in the person of the new Bishop of Bloemfontein (Dr. Chandler), wherein he wrote: "Mafeking hopes to start building its new church at once. Most of the money required for the building is in hand; but I have just heard from the Rev. C. B. Marshall that he wants the following internal ornaments and fittings: a rood (figures from Ober-Ammergau, if possible), lectern, altar frontals (altar 7 feet 6 inches long), sanctuary lamps, processional cross, six altar candlesticks, etc." The Bishop's letter also contained the following italicised paragraph:

"I find that in many of the churches I visit, the only chasubles which exist are plain linen ones; the clergy badly want at least one silk vestment for use at festivals. I should be very grateful for six or more (white silk, with cross in gold or other color); the Society of St. Dunstan would make them well and at moderate price."

The Rev. J. R. Broughton, Oake Rectory, Taunton, Somerset, writes to the *Church Times* to call the attention of its readers to "a valuable American work," amongst "Books on the Oxford Movement," viz., *Pusey and the Church Revival*. About its Right Reverend author he says: "Few men can put fundamental doctrines so concisely and clearly as Dr. Grafton or survey the grounds of argument with so comprehensive a grasp."

According to the London correspondent of the daily *Yorkshire Post*, the original stone flooring of the Westminster chapter house has become so worn by the traffic of six centuries and a half that walking upon it is extremely uncomfortable, and the

Abbey authorities have decided to lay over it a paving of stone. In this connection he relates the following pretty story:

"At the time of the Diamond Jubilee an American lady, visiting the Abbey, was presented with a tiny slab of Purbeck Stone [marble] which a stonemason had displaced from the wall of the Chapter House while executing some repairs. The lady returned to her home in Virginia, and the precious relic was installed in a post of honor in the parish church, a niche being chiseled out from the centre of the altar table and the Purbeck slab carefully let in. The lady and her husband were again present in London at the Coronation, and she took the opportunity to tell the officials what had been done with the fragment they had given her."

Lord Halifax (says the *Westminster Gazette*) has provided a home for the new Benedictine Community at Painsthorpe Hall, on the remote Yorkshire Wolds above Stamford Bridge and near Burlington Abbey. Commenting thereon, the *Daily News* says:

"What with Benedictines, Franciscans, Cowley Fathers, and numerous Sisterhoods, the Anglican Church is now almost as well equipped with monastic communities as the Roman Catholic Church or the Orthodox Churches of the East."

Miss Florence Nightingale has presented a silver paten for use at the altar of the Farnham Union Workhouse.

The Rev. Gilbert White's house at Selborne, known as "The Wakes," is now for sale, and it appears that a subscription list is in circulation for the purchase of it as a memorial to the amiable author of the *Natural History of Selborne*, and by that famous classic the founder of English Natural History.

On the eve of St. Bartholomew the Bishop of Reading's gift of a font cover to Christ Church Cathedral, Oxford, in memory of Mrs. Randall, was dedicated by the Bishop of the Diocese. It stands (says the *Oxford Diocesan Magazine*) upon the font, to which access is given by two doors which can be thrown far back; and is in the form of a pinnacle or spire, springing almost to the roof of St. Lucy's chapel.

The Community of St. Margaret, East Grinstead, has elected (says the *Guardian*) Sister Ermenild to be Mother Superior in succession to Sister Alice, deceased in June last.

"Sister Ermenild is a daughter of the Rev. Dr. Mason Neale, the founder of the Society, and assisted the late Mother in her work. She has appointed Sister Evelyn Assistant Superior. The Sisters are very desirous to enlarge the buildings of St. Agnes' School as one memorial to their late beloved Mother. The day before her death she expressed her earnest desire that this much-needed improvement might be carried out, and it is felt that no more fitting tribute to her memory could be paid than to realize one of her fondest hopes."

In last week's *Church Times* reference was made to the Church of the Evangelists, Philadelphia, described as "unique amongst churches in the United States of America," and a brief but interesting account (compiled in the office) was given of the "many valuable objects [in the possession of the Church] that link it with the Church in all parts of the world"; it being added that the rector (the Rev. C. W. Robinson) is preparing a handbook for putting them on record.

The same issue of the *Church Times* stated that its list of preferments that week contained the name of one who began wage earning as a farm laborer, but who, by dint of hard work and without any extraneous financial aid, and after 11 years' work as a lay helper, passed as a second classman through King's College, London, and was ordained, and has now received preferment from a total stranger. The young man, it appears, "continued work all through his college course, earning £65 per annum, and during his eleven years of lay work he gave 5,000 addresses, and paid 22,000 visits, and during the whole time had five weeks' holiday!" Truly a prodigy, but he must, indeed, have been blessed with a cast-iron constitution as well as with a sense of vocation for the priesthood.

Yesterday week the 35th annual Trades Union Congress, composed of 500 delegates, representing over 1,000,000 artisans, opened formally at the Holborn Town Hall, West Central London. Agreeably to the surprise of the Congress, and also the Radical Press, the following letter was received, and read, from the Bishops of London, Rochester, and St. Alban's:

"Gentlemen:—We desire, as Bishops of the three Dioceses into which the Metropolitan area is divided, to offer your Congress our welcome to London, and, as we are absent at this season, to do so by letter. We are, as you will understand, deeply concerned in all that touches the welfare of the vast numbers of industrial workers within our Dioceses. We are frequently engaged in urging upon other classes of the community their responsibility towards those engaged in labor of the hands, and we welcome whatever helps to make public opinion on such matters more conscientious, virile, and

intelligent. But it is constantly present to our minds that there is no more necessary and effective factor in the creation of such opinion, and of all the happy results which follow from it, than the strong, well-informed, and disciplined interest of the body of the people who form the artisan and laboring classes. We recognize how much has been accomplished in this direction by the Societies which you represent. We believe that through these responsibilities as well as the rights of labor may find expression of the least invidious and most wholesome sort. We heartily wish well, under the blessing and providence of Almighty God, to a Congress which we hope may have further good effects of this kind. Hoping that your time in London will be both useful and happy, we desire to remain, your faithful servants, A. L. London, Edw. Roffen, J. W. St. Albans."

The Rev. Richard O'Halloran, priest in charge of the mission station at Ealing in connection with the Romish Dissenting body, declares in the *Daily Chronicle* that he is the leader of the "revolt" against the representatives of the Vatican in England, and the "Subsidiary Bishop-elect"; and, moreover, "that Mr. Galton was commissioned by us to write the article in the *Fortnightly Review*." In reply to Mgr. Johnson, who stated he knew nothing of the "movement," Mr. O'Halloran quotes what Cardinal Newman wrote of "Archbishop's House," Westminster, when Cardinal Manning resided there: "I do not know whether I am on my head or my heels when I have active relations with you." He also produces in the same journal certain documents, addressed by himself to Cardinals Rampolla and Vaughan, in order to show that both the Vatican and the "Archbishop's House" had warning of the present "revolt" some two years ago. He has not yet, however, produced any of the alleged 150 "Incompatibles," except himself; but whether the other 149 are myths or not, it can hardly be doubted but that Vaticanism is in somewhat of a parlous state amongst its nominal adherents in England. The fact is, the *ethos* of the system is at enmity with the English spirit even in English Romanists. In 1865 Manning (not then Archbishop) wrote to Ward that "nine men in ten [amongst R. C.'s in England] are, amongst other reasons, going wrong from half-conversion to the Church."

J. G. HALL.

NEW YORK LETTER.

CALVARY and St. Mark's parishes have lost by death two vestrymen who bore names famous in New York's annals. Mr. Samuel D. Babcock was for many years accounting warden of Calvary. He was a man of large affairs in the world of finance, and at the same time a sincere friend of the poor. Bishop Potter and Bishop Satterlee, the Rev. Dr. J. Lewis Parks, and the Rev. Messrs. Remsen and Newton saw the funeral service. The pall-bearers included Mr. J. Pierpont Morgan, Mr. D. O. Mills, Mr. Alexander E. Orr, former Vice-President Morton, and the senior warden of Calvary, Mr. James J. Goodwin. The church was filled with men who make New York's financial, commercial, and philanthropic history.

Mr. Nicholas Fish was a vestryman of St. Mark's in the Bowerie, where the Fish and other famous New York families have worshipped for several generations. He was a son of Hamilton Fish, who was a member of General Grant's cabinet, and a grandson of a Fish who was a friend of Alexander Hamilton, and prominent in early national history. A son, Hamilton Fish 3rd, was a Rough Rider, and one of the few of that organization to give his life. He was buried from St. Mark's two years ago with full military honors. At the funeral of Mr. Fish in St. Mark's last week, the service was said by the Rev. Dr. L. W. Batten and the Rev. Messrs. E. A. Dodd and E. J. Burlingham. The Rev. Drs. Morgan Dix and W. H. Vibbert were in the congregation. The pall-bearers included Commander Rodgers, United States Senator Wetmore, Frank S. Wetherbee, and W. Watts Sherman.

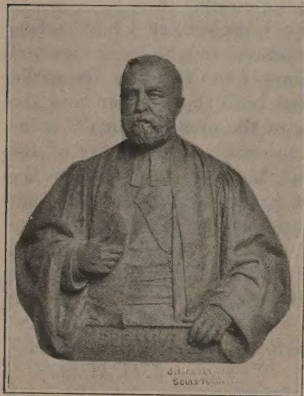
Mrs. Mary Lockman was a Churchwoman who died last week at the age of ninety-eight. She was the mother of Col. John T. Lockman of St. Agnes' Chapel and vestryman of Trinity parish. Her father was an intimate friend of Robert Burns, and to him Burns dedicated his "Tam, the Chapman." Mr. Lockman was reared in a New York home that was a rendezvous for Americans of Revolutionary fame that were still living. Three of her sons served in the Civil War, one of them being brevetted Brigadier General.

Bishop Potter made the address on the opening day of the General Seminary, when evening prayer was said for the first time of the regular Seminary term. Usually such addresses look into the future, but this time Bishop Potter took a look backward, and spoke briefly of the late Dean. It was not a set

eulogy; simply a short appreciation. He told of an incident abroad, when, as a young priest, he met an aged priest of the New York Diocese, independent in means, who told him a story of lack of appreciated talents. Dean Hoffman might, when his throat compelled him to give up a rectorate, have gone abroad and perhaps have spoken as did this other priest. He was of independent means, and had to prove his usefulness, before the Diocese and the world knew he possessed any. But the late Dean never had a notion of taking himself out of the active world. The Bishop of New York said he was not himself an indolent man, and yet the Dean of the Seminary was always a reproach to him, in that he did so much. Not the least admirable thing he did was to keep himself well informed on current events. When Hoffman Hall was opened two years ago, and during the dinner in the beautiful refectory, there were heard several remarks that the effect of such surroundings might not be beneficial to the man who had to go back to Montana or Oklahoma, or even to Indiana, to labor under quite different surroundings. It appeared from the Bishop's address that he himself said the same to the Dean. Replying, the Dean justified the refectory's decorations, and the Bishop, in the address

in question, suggested the extent to which we may have suffered from Calvin and other Protestants, and said we must make use of the external in education, if we were to reach that ideal which is so apparent at Oxford and other centres where, perhaps, highest standards are reached.

A bust of the late Dean, by Rhind, has just been placed on the high mantel at the western end of the refectory. It is of Saravassa marble, and almost twice life size. The family and some personal friends are the good likeness, not alone of



BUST OF DEAN HOFFMAN.

the face but of the hands and figure. Upon the base is the word "Decanus," and the dates 1879 and 1902.

Mr. Alexander C. Humphreys, of All Angels' parish, has purchased 100 acres of land situated on the heights of Dutchess county, near Wappinger, and will convert the farm house upon it into a home for poor children of New York. It will be a memorial to his son Harold, who was drowned in the Nile, in Egypt, a year or more ago. About \$5,000 a year will be needed to maintain it. When the improvements are made, the Home will be placed with the uplift agencies of All Angels' parish.

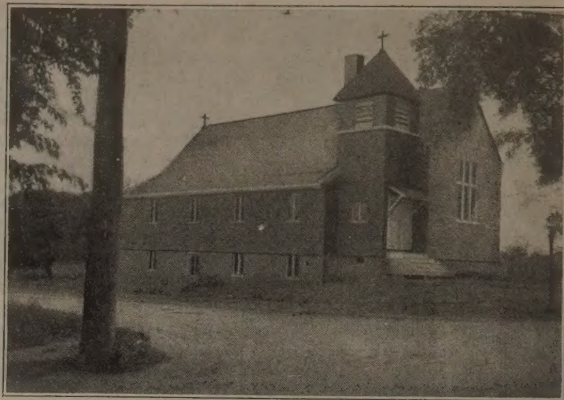
St. Alban's mission, High Bridge, the Rev. R. H. Wevill, deacon in charge, has been given a second lot, 25 by 100, adjoining its present one, and upon it is to be erected a south transept for the chapel. More room is needed, especially for a guild room. On the first Sunday in October a vested choir will be installed, and there have just been placed in the chapel, in memory of faithful departed, three windows of stained glass. The givers are Mrs. Frederick Smith, Mrs. John Weaver, and Mrs. Andrew McMurray.

The Rev. Robert L. Paddock is organizing the work of Holy Apostles' parish upon so-called institutional lines. The rectory has been placed in charge of a house-mother, and its occupants are the rector, the assistant, the Rev. F. B. Olmsted, and a deaconess, Miss E. C. Smith. Changes in the form of a military company for boys, a gymnasium, and cooking classes are things of the immediate future.

The Messrs. Kiernan, Braddon, Hadden, Falconer, Holmes, Lord, and other Brotherhood leaders of the three Dioceses centering here, are laboring to secure a large New York delegation at Boston. Present indications are that it will be the largest New York ever sent to a national Brotherhood gathering. Many plan to go by the night boat of Wednesday, the 8th. Mr. E. G. Criswell, office secretary at Pittsburgh, has been in New York calling upon leaders in Brotherhood interests. Under Mr. Kiernan as President of the New York Assembly, Mr. Braddon of Long Island, and Mr. Holmes of Newark, the Brotherhood is in better and stronger shape locally than it has ever been before.

Ascension chapel, Bloomfield, N. J., will be opened by Bishop Starkey early next month. Work was begun in this mission, largely through the efforts of Col. Wilson Vance, a

former New York Lay Helper, May 19th, 1901, encouraged and directed by the rector of Christ Church, the Rev. E. A. White. During the first year the income was \$2,300, all from efforts and



ASCENSION CHAPEL, BLOOMFIELD, N. J.

gifts of the congregation. The Baptisms were 7, the Confirmations 8, and there are now 35 communicants and 45 in the Sunday School. The new chapel was designed by Mr. Herbert H. Wheeler, a New York Brotherhood man. It is 31 by 72 feet and seats 250, with 25 in choir stalls. The cost has been \$3,500, with \$800 for plot.

MISSIONARY PROGRESS.

AS REPORTED TO THE BOARD OF MANAGERS.

AFTER the summer recess the Board of Managers met in the Church Missions House Tuesday, September 16th, the Bishop of New Jersey in the chair. By invitation the Rev. Mr. Tucker, Organizing Secretary of the Domestic and Foreign Missionary Society of Canada, occupied a seat at the right of the Chair.

THE FINANCIAL OUTCOME.

Referring to the business of the year which ended August 31st, the Treasurer reported the very gratifying increase in the contributions as compared with the previous year, of \$111,196.94, of which \$88,663.89 is the gain under the Apportionment, from parish contributions as such and from individual offerings. The increase in the Sunday School Auxiliary Offerings during the year was \$7,489.19; in the amount received from the Woman's Auxiliary \$7,893.29, and in miscellaneous items \$7,150.57. Nevertheless the receipts fell short of the total Apportionment, \$181,000. He said that one of the most encouraging features is a gain of 1,385 contributing parishes and missions under the Apportionment, making the number this year 3,564; every Diocese and Missionary District showing an increase in the number of parishes contributing, with four exceptions, and an increase in the number of Sunday Schools contributing of 323, making the number 3,790. He remarked: "This shows that the matter of Missionary contributions is receiving more consideration both in the congregations and Sunday Schools, and the conscience of the Church is being awakened to a sense of the responsibility which rests upon her in connection with the missionary work." The total receipts of the Society from all sources during the year were \$1,119,258, of which \$620,061 could be applied on the appropriations, leaving a deficit of \$120,000. This, however, is supplied for the time being from reserve deposits set aside a number of years ago to meet the payments during the early months of the year, when receipts are small, so that while there is the above very large deficiency in the receipts for the year just closed, it may be said that the Society is not in debt, for the amount of these reserve deposits is over \$121,000, and the Church cannot afford to have these deposits impaired. The Treasurer stated that all these figures were tentative, as the books were not yet closed; he having deemed it wise to keep them open up to this time in response to numerous requests, since so very many parishes would otherwise have been deprived of having their offerings appear in the records of the fiscal year. He further stated in connection with the deficiency, that it must be remembered that in making the appropriations for the past year, the Board had undertaken a very large venture of faith; the total obligations assumed having amounted to \$750,000, while the total offerings and interest on the invested funds the previous year, had amounted to but \$450,000, leaving at that

time \$300,000 to be secured over and above the measure of the previous year's contributions. The Treasurer further said:

"I am very glad to be able to report that the following Dioceses have made up the full amount asked of them, and in some cases largely exceeded the same: Pennsylvania, North Carolina, Rhode Island, Washington, Springfield, Maine, Michigan City, and New Hampshire.

"Also the following Missionary Districts: Arizona, Asheville, Boise, Duluth, Montana, New Mexico, North Dakota, Southern Florida, and Alaska.

"The Diocese of East Carolina is within \$52 of her amount, and Western Texas within \$45. With one exception, every Diocese and every Missionary District shows a decided gain in the total contributions from parishes and individuals over those of last year. When, however, it is stated that a parishioner of that Diocese who has for some years past contributed \$2,000 but this year only \$800, showing a falling-off of \$1,200, the fact remains that the Diocese as a whole has made a substantial advance."

CUBA.

The Board was informed by the Presiding Bishop that Bishop Whitaker's term as the Bishop-in-charge of the Missions of the Church in Cuba expired on June 24th, when a Bishop was consecrated for Porto Rico, and that he, the Presiding Bishop, had appointed in his room the Rt. Rev. Dr. James H. Van Buren to succeed to the temporary charge. Bishop Van Buren is now on a visitation in that Island, having sailed from New York September 6th.

ALASKA.

Letters received from Bishop Rowe showed that he was on a visitation of the Yukon District, expecting to arrive in Sitka before the winter set in. Information was at hand of the marriage by the Rev. John W. Chapman at Anvik on July 2nd, of Mr. A. R. Hoare and Miss Margaret E. Leighton. In pursuit of medical treatment and health, Mr. and Mrs. Hoare proceeded to St. Michael. It is understood that by direction of the physician they will have to come to the States for a time, as a change of climate is necessary for them. A letter from the Rev. C. H. H. Bloor reports that the winter at Nome was harder than the previous one. The people of St. Mary's Church raised over \$600 to relieve the "dire distress among the miners and natives." He stated that the work has been very prosperous and happy, and that the services have been crowded all winter. On Easter morning over forty were present in a most terrific blizzard. There were several ladies among the number. He had baptized sixteen adults and two infants. He had married ten couples and had had only one or two funerals. By the Bishop's orders, the Rev. F. C. Taylor has been transferred to Valdez, where, he says, the people themselves have completed their church inside and out, but they have great need of Church furniture of all kinds—Hymnals, music, and reading matter. He would also be glad of another building, a social hall with a residence for the clergyman in the upper story, upon the same lot as the church. Estimates that from \$1,000 to \$1,500 will be required in all. Dr. John B. Briggs, the Church's missionary north of the Arctic Circle, has recently been heard from. He had kept well during the winter, and wrote that his mission work was progressing nicely.

THE SWEDES.

The Rev. Mr. Hammarsköld, General Missionary, has, under the direction of several of the Bishops and the Board of Managers, been visiting the Swedish missions in the Northwest, and makes a most encouraging report. Asks that the General Missionary might have the endorsement and coöperation of the Board of Managers in his attempt to aid the Bishop in raising money towards the building fund of two churches, greatly needed in the Missionary District of Duluth for Swedish congregations, for one of which, in the city of Duluth, \$1,200 is required. In connection with this the Board cordially commended the work of the Rev. Mr. Hammarsköld, and endorsed his efforts to aid the Bishop of Duluth in the endeavor to secure funds for building a church for Swedes in Duluth.

PORTO RICO—HONOLULU—THE PHILIPPINES.

The Rev. Frederick F. Flewelling, of Providence, R. I., was appointed missionary to San Juan and will proceed to his field about the first of October. He will be the Bishop's chaplain and will have charge of the Church of St. John the Baptist in that city. The resignation of the Rev. E. Sterling Gunn of his work at Ponce was accepted, to take effect October 1st. The arrival of the Bishop of Honolulu was announced and his appointment of Mrs. Louisa F. Folsom and Miss Evelyn Wile as teachers in the Priory School, Honolulu, heretofore under the charge of members of an English Sisterhood, was approved, and the necessary appropriations were made. The ladies accompanied the

Bishop and his family to the field. A teacher was also appointed to relieve the Rev. Mr. Tet of that part of his duty in the town of Hilo, so that he could give his entire time to evangelistic work. Announcement was made that Miss Harriet B. Osgood and Miss Margaret P. Waterman had left the East and were about sailing by direct steamer to Manila.

AFRICA—HAITI.

Letters were submitted from all the Foreign Bishops and from many of the missionaries abroad. The Board was exceedingly pleased to learn that under the Apportionment plan, \$313.19 had been contributed from the Missionary District of Cape Palmas, including among other notable offerings, \$40.00 from Trinity Church, Monrovia, where the people are themselves reconstructing their stone church edifice, which is a memorial of Bishop Auer. The congregation of St. Mark's, Harper, are enlarging their church by placing galleries all around. A new altar, which is to be sent from this country, has been given by the Rev. G. W. Gibson, Jr., the rector and missionary, who would be glad of the gift of an altar cross, as a memorial or otherwise. In addition to the coffee farm at Cuttington, the principal has introduced the cultivation of cotton; the work being all performed by the pupils of the Hoffman Institute and the High School. Bishop Ferguson conveyed the information that Mr. J. W. Ashton, a catechist and for a long time the Business Agent of the Cape Palmas district, died on June 21st, and that Mrs. Sarah H. Blyden, the teacher of Trinity Parish School, Monrovia, for fifteen years, died May 22nd. Bishop Holly, in a number of letters, has written at length about the political disturbances in the Republic of Haiti.

CHINA.

A very important Conference of the Shanghai Mission was held in May on the St. John's College premises. The Bishop says that the meetings did a great deal of good, as they afforded opportunity for comment on the part of the workers and the newer members of the Mission, an opportunity to learn much about the Mission work that they would not be likely to acquire in any other way. A very urgent appeal was adopted by the Conference, and has the full endorsement of the Bishop, for eight clergymen, two physicians, and six women, one of whom should be a physician. The Bishop thinks that it will commend itself to all who read it. It is to be published with the strong endorsement of the Board of Managers. It was reported that Bishop Schereschewsky has completed his work on the Old Testament in Wen-li (the classical language of China), which has been published by the American Bible Society, and that the New Testament is printed as far as St. Paul's Epistle to Titus.

JAPAN.

The Bishop of Tokyo sends forward with his endorsement an appeal from Dr. Teusler for \$12,000 to enlarge St. Luke's Hospital, Tokyo, which is doing a great work and has been a great success since the Doctor took hold of it. The Bishop says that the enlargement for which the money is asked is absolutely necessary if the Hospital is expected to care for the many who seek its ministrations. Three eminent physicians are consulting physicians and surgeons of the Hospital and are desirous of sending their patients there. This they cannot do unless provision is made for it. One of these is the acknowledged head of the Japanese medical profession, Dr. Scriba, who has for years occupied a most prominent position in the medical department of the University of Japan. Daily prayers are said in the waiting room of the dispensary and the wards are regularly visited by one of the most discreet and qualified of the Japanese clergy. In connection with this the Board resolved: "That the editor of *The Spirit of Missions* be requested to publish the appeal received from Dr. Teusler, together with the Bishop's endorsement of the same." Dr. Teusler says that \$2,000 is needed without delay. St. Luke's is the only Hospital in Japan where there are proper surgical facilities for treatment and nursing of foreigners. The Bishop of Kyoto conveys the information that on the 14th of May, in Christ Church, Nara, he advanced the Rev. Dr. Irvin H. Correll to the Priesthood.

THE NEW APPORTIONMENT.

The special committee on the Apportionment for the fiscal year 1902-3 reported that they had met and after a very full consideration of the whole subject, acting for the Board, they had adopted the following resolution:

"Resolved, That the sum of \$600,000 be apportioned upon the various Dioceses and Missionary Districts, to be contributed by parish offerings and individual gifts."

It still remains for the committee to distribute this amount, which will be done without delay.

PASTORAL LETTER OF THE CANADIAN BISHOPS.

To the Clergy and Laity of the Church of England in the Dominion of Canada:

IN THE Name of the Father, the Son, and the Holy Ghost: It is with a deep sense of responsibility, brethren, that we, your fathers in the faith, would address you at the close of this long-to-be-remembered Synod, on matters which touch vitally the Church committed to our charge, in the hope that under the blessing of the spirit of God we may be led to do our duty, without fear or favor, and that you, over whom we are placed, may judge the discharge of that duty in the solemn light of the responsibility which rests upon us as Bishops in the Church of God. We feel our responsibility weighing on our souls; we speak words that we dare not refrain from speaking. However unpalatable such words may be to some, remember, that as we write we have ringing in our ears the Divinely solemn announcement, "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

We have nothing but deep and lasting gratitude to God, as we think of the Synod now brought to a close. As one realizes the varied interests that were brought together from East and West, and North and South of this vast Dominion, the many minds, the local influences, the vigor and boldness, always beautiful, of comparative youth and the staid conservatism, ever to be respected, in middle and old age, and then remember how in this wondrous Synod all interests seemed to blend into one interest, the welfare and well-being of the Church, and all hearts seemed to beat as one heart, the heart of a winning and triumphant cause, cold and dead would be the spirit that did not thrill with gratitude that such evidence of God's favor has been vouchsafed to us.

At last the Church in Canada is really one. At last all difficulties have melted out of being; at last old party watchwords are still and dead; at last East and West are uncalled for terms, and the Church of God in Canada, Bishops, priests, and laity, with one heart and one voice, glorify God this day for the peace, the tender sympathy, and the enthusiastic missionary spirit, which, through the Holy Ghost abiding within us, has captured our hearts afresh for the works of Christ.

The Missionary Society just formed is in a position to begin its work in the interests of the whole Canadian Church, under the direct influence of the Organizing Secretary, Rev. L. N. Tucker of Vancouver, who at the call of the Church, and filled with an enthusiastic devotion to the cause of missions, has resigned a parish that he loved, and parishioners who prized his every work, in order that he might give his whole time to the organizing of the society. We more than welcome Mr. Tucker; we reverently thank God for him; and we claim the prayers of the whole Church on his behalf, that God the Holy Spirit may direct him in his noble work and crown with success those labors which at the call of the Church he has assumed as the work of his life.

DUTY OF THE WHOLE CHURCH.

So far, all, thank God, is well, but unless the whole united body of the Church grasps the responsibility that now rests on it and rises with enthusiasm to fulfil its duty with earnestness, unity, and liberality hitherto undreamed of, it is impossible that the desire of the Synod should be fulfilled. Outside of all missionary funds raised for diocesan purposes or through auxiliary missionary efforts, the Society needs a large income that would enable it to meet with generous hand the growth of our missionary Dioceses, so that no Canadian Bishop will feel himself crippled in the discharge of his laborious duties. Where, through the poverty of our finances, we have been doling out to such Bishops paltry sums of one hundred dollars or two hundred dollars, we ask for means to meet every just demand with a grant honorable to the Church, and giving heart and courage to the applicant. It is for such Bishops to state their needs, as, free from monetary cares, they advance the frontiers of the Church, and it is for the Church to meet those needs with a generous and willing hand. We, therefore, urge upon the laity to be prepared to respond with liberality to the appeals of the Bishops, when they call upon you to furnish the Church with the means needed to carry on this work adequately. To accomplish this, however, the members of this Church everywhere must wake up to their responsibility as trustees of God in connection with Canadian and foreign missions. Dioceses must face the fact that they are responsible to God for the mission work outside of themselves, and that such responsibility can alone be met by each parish in every Diocese becoming an auxiliary to the Missionary Society of the Church and each clergyman an earnest leader in the cause of missions, giving an opportunity to rich and poor alike to contribute of their means as God has blessed them. The Church of England in Canada is not a poverty-stricken Church; it has the power within it to-day to give great gifts to God; and whilst we would appraise the lowliest gift offered by any Christian out of his or her poverty, as equal in God's eyes with any gift offered by the rich man out of his riches, we do lay it on the wealthy and well-to-do in our Church, that they are, after all, only trustees of God, and we implore them to rise to a reverential sense of the tremendous responsibility which rests on them, and give, as never yet they have given, to the needs of those vast fields of missionary effort at home or abroad for whose evangelization or preservation the Church in Canada will one day have

to give an account to God. It is with almost stricken hearts, brethren, that we feel called upon to appeal to the members of the Church on this vital topic.

SANCTITY OF THE LORD'S DAY.

Everywhere the world over, the sanctity of the Lord's Day is being more and more disregarded, and loose and dangerous views propagated as to the duties and privileges connected with it. Everywhere, parents, consciously or unconsciously, are setting their children an example in this respect that cannot fail to injure them, and everywhere the calm stillness of the great day of rest and worship is disturbed by the invading tramp or noisy voice of an apparently victorious world. We call upon you as Christian people to take your stand against everything that brings dishonor on your Lord through the dishonor done His own day, and by example and precept to teach your children that their duty and privilege lies in observing it as a day of rest and worship. We plead with some possessed of great earthly means or social position, the position of which may seem to them as if it raised them above criticism or rebuke, to seek to stay that reckless tide of daring, irreverent misuse of the Lord's Day which is flowing into the homes of those who, from their position, should be examples to others, and we would remind them that the law of God is but one law, that it is to be obeyed by the lofty as well as the lowly, by the rich as well as the poor, and that their examples in countless cases are almost cruelly dangerous in the highest degree to those dependent on them, or those who naturally look up to them as lights in the social world. We might say more, we dare not in faithfulness say less, and hence we would implore a professing Christian people of all ranks and grades of society to realize the danger that besets the Church and State through disregard of the sanctity of the Lord's Day, and that each one within his or her sphere of power should work to make that day what surely our Lord intended it to be—a day whose hours bring glory to His Name.

THE WORD OF GOD.

We dare not, brethren, omit in this day of doubt and cavil, to write a few words to you on the source of all religious belief, life, and worship, the Word of the living God. It is not for us in this letter to enter into religious controversy, or to notice at length the fiery criticisms that beat to-day around our great volume of inspired teaching, nor do we advise you not to follow hurried or strange lights, brilliant for the hour, and that, fading out perhaps, as quickly as they rose, may leave your souls in utter darkness. We doubt not that the Word of God can bear the pressure of any reasonable investigation and criticism, but we caution you against that idolatry of the critic, which, pushing the voice of God's Church aside, follows the utterances and accepts the conclusions of any human voice, which, bold at times to rashness, would claim that the ever-shifting opinions of the present day are worth ten-fold the rooted conclusions of the millenniums of the past. We would, therefore, press upon you with all the force we are capable of infusing into words, the positive necessity of your refusing to accept any conclusion which would withdraw any portion of the Bible from the category of God-inspired Scripture, profitable for doctrine, for reproof, for correction, for instruction in righteousness. We urge on you, brethren, earnestly and affectionately, a personal use and study of the word of God, not so much as a student-like exercise, but for the welfare and happiness and growth in grace of your own souls, and as a moulding influence on your own lives. God knows we need, as a more sharply defined characteristic of our every-day religion, the bringing of our actions to the touchstone of divine teaching. We need it nationally, ecclesiastically, and corporately, and the need is already ripening to a sad and mournful harvest. Already the voice of God, as a controlling and guiding power, is literally banished from our public, political, and civil life. Acts of the most dubious expediency are regarded as in every way justifiable, and at times the holiest of subjects are spoken of in jeering words. Our children in many parts of Canada are fast forming a Bibleless generation, with the Word of God, the one book that alone can guide them into morality and righteousness, practically outside of their daily instruction, and often but little taught in their own homes, whilst our greater universities seem to plume themselves on the fact that the admirable secular instruction which they are prepared to give to each oncoming generation is one wholly dis severed from any form of religion. When such a state of things is plain to every observer, surely the one effort of Christian people should be to study for their own soul's good the regenerative teaching of the word of God, that their own lives may be moulded by its wondrous influence, and that thus a more defined leaven of truth and righteousness might be introduced into the mass of national existence and honor and honesty. We have already noticed the perils which surround so many of our children, arising from a widespread, yet palpably defective, system of national instruction, and we would now call on Christian parents to realize the peril and seek to meet it by the preserving qualities of sanctified home life. Where the State stoops to dishonor, let home rise to magnify, through making the Bible in the home, the voice of God among our children. We dread the laxity of social life, which, dropping the robe of the priest of the family, leaves each opening day unconsecrated to God, and we call on all Christian parents, who grievously sin against their own children in this respect, to think of the tremendous influence for lasting religious good they abstain

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Diocesan Conventions.

MILWAUKEE.

(RT. REV. I. L. NICHOLSON, D.D., Bishop.)

THE 56th annual Council of the Diocese of Milwaukee assembled at All Saints' Cathedral, Milwaukee, on Tuesday, Sept. 16th. At the choral celebration of the Holy Eucharist at 10:00 A. M., the Rt. Rev. the Bishop was the celebrant, the Rev. H. B. St. George of Nashotah served as deacon, and the Rev. Alden L. Bennett of Milwaukee as sub-deacon. The Rev. Arthur Goodger of Racine acted as Bishop's chaplain, and the Rev. Dr. C. B. B. Wright of the Cathedral as master of ceremonies. The Rev. Chas. L. Barnes of Trinity Church, Baraboo, preached. His text was taken from St. Luke ii. 7: "There was no room for them in the inn." The preacher drew attention to the great importance of the fact of the Incarnation, and how a life fed by Christ becomes transformed and transfigured, and the viewpoint from which we see things totally changed. Now, as then, we find the Christ crowded out by other guests—some having a right in the inn, but not entitled to monopolize the place Christ should occupy in society. Among these guests he mentioned Education, Music (as an independent attraction at the Church services), Ecclesiasticism, and Institutionalism. He solemnly warned the Church against all these things as to-day surely crowding out the missionary spirit; and concluded with a personal warning to the individual lest he should crowd Christ out of his heart.

At the close of the service the Council was called to order in the Guild Hall, with the Bishop in the chair. The Rev. Dr. C. B. B. Wright was re-elected Secretary. Forty-three clergy and the same number of lay deputies responded to the roll-call—the total attendance being 50 and 58 respectively. The Chancellor, Archdeacons, and Deans of Convocations were re-appointed—except that the Rev. Henry Harris of Barron succeeded the Ven. Archdeacon Milbank as Archdeacon of La Crosse. Standing Committees were appointed and reports read by members of the various committees. The Treasurer's reports were most encouraging, showing that the financial affairs of the Diocese were in very good condition. The committee on the Endowment Fund reported a gain of \$5,350 to the fund during the past year, making the total amount now in the fund, \$25,850. It is gratifying to note that the growth of this fund has made it possible to reduce the rate of assessment for the parishes and missions from $7\frac{1}{2}$ to $7\frac{1}{4}$ per cent. The committee petitioned the Council to authorize them to organize an "Endowment League" with the committee as the central body and having chapters established in every parish and mission; thus making it possible for individuals to contribute small sums annually, to be lumped together, and thus enable the central body to take out many more insurance policies, which shall thus largely increase this fund. All differences and arrearages due this fund were settled and wiped out, and in token of their gratitude to Almighty God for this cheerful state of affairs, the members of the Council rose and sang the Doxology.

COURTS OF APPEALS.

Mr. L. H. Morehouse introduced the following resolutions, which the Bishop took the opportunity heartily to indorse, and in favor of which Mr. Thomas W. Spence also spoke. The resolutions were received with general acclamation and passed unanimously:

"WHEREAS, Recent events that have been widely published and discussed in the public press, have illustrated anew the grave evils resulting from the neglect in this Church to make canonical provision for extra-diocesan Courts of Appeals in cases of the trial of a clergyman; a neglect that renders both the minister who may be defendant, and the Bishop who may act as trial judge or may pronounce sentence after trial, liable to the gravest injustice or suspicion of injustice, by reason of the impossibility of granting or receiving a new trial upon appeal to a higher court; therefore be it

"Resolved, That the Diocese of Milwaukee, which has happily been free from any instances of the trial of any of her clergy for a long term of years, earnestly petitions General Convention to grant some form of relief, by provision for extra-diocesan Courts of Appeals, for the protection alike of the Bishops and the other clergy of this Church; and

"Resolved, further, That such relief can, in the opinion of this Diocese, be most satisfactorily effected by means of a wise provision for the grouping of Dioceses and Missionary Districts together in a Provincial System designed to embrace the whole country, by due provision of Canon, according to the terms of Article VII. of the Constitution; and

"Resolved, That the Secretary of the Council be and is hereby instructed to communicate this action to the Secretaries of the several Diocesan Councils, Conventions, and Synods of the Church in this country, with the request that it be brought to the attention of each of the said Diocesan bodies; and that this Diocese earnestly requests the co-operation of each of such bodies, if it shall seem good to any of them, in presenting to the General Convention of 1904 a body of petitions from every Diocese embodying the preamble and the first or the first and second of these resolutions, or others of like import, at their own discretion, to the end that the mind of the Church at large on this important and pressing matter may be distinctly shown; and this Diocese would appreciate

the courtesy of any other Diocese that would inform their Secretary what action, if any, might be taken therein under this invitation.

At the Missionary meeting in the evening, the Bishop delivered his annual address.

BISHOP'S ADDRESS.

The Bishop's address began with a recognition of the many notes of progress which had attended the work of the Diocese within the past year, and indeed during his whole episcopate, expressing his gratitude for the loyalty of clergy and people that had been so largely given him with their confidence and affection. He spoke of the particular burdens of the episcopate in the Diocese as confined practically to these two: "The incessant strain of physical work, and the constant shortness of money wherewith to do all that the Diocese in God's sight should feel moved to accomplish." He declared that in every particular the Diocese appears to be in a bettered condition. He recalled the commemoration at SS. Simon and Jude's Day of last year, of the closing of the tenth year of his episcopate, which was marked by "several different sorts of functions, ecclesiastical as well as social," and for which he desired publicly to return thanks. The gifts of money on that occasion had enabled him to start the episcopal residence, now well under way on the Cathedral grounds, and this residence he spoke of as "the outcome of your warm tribute to me last October and the fruit of the seed you then planted so deeply in my heart."

Alluding to the past General Convention, he bemoaned what large waste of time and money was so frequently involved in these sessions, which "accomplish so little for the moral and spiritual weal of the Church." He thought the difficulty of accomplishing legislation largely due to "the unwieldy size of the body." Each Convention is larger than its predecessors, and therefore accomplishes less. "This," he said, "will always be so until this American Catholic Church breaks up into the old ecclesiastical arrangement of the Provincial System." He referred to the provision in the new Constitution permitting provinces to be formed, as the best provision of that instrument, and declared: "The sooner we make practical use of this wise provision, group our National Church into five or seven provinces, each with its own Provincial Synod, drawn on the smaller scale for local legislation, the more real work we shall bring to pass, and the better we shall fulfil our heavenly vocation as an organized propaganda of God's Eternal Truth. We may then hope to care for our general missionary work, in our own localities, independent of a very distant and sometimes unknowing Board. We also shall have our Courts of Appeal, with power to review unwise episcopal and diocesan administration. I would beg the clergy and laity of this Diocese to labor and work for the good day coming, when our American Catholic and National Church shall have her several properly managed Provinces, and administered in the proper and ancient ecclesiastical way."

Passing to diocesan matters, he noted the death of the Rev. Joseph William Hyde, instructor at Nashotah, and the death of a number of lay people in various parishes of the Diocese. A decided gain was observed in the number of Confirmations, which he placed at 737, done at 92 separate visitations of the Bishop, to which should be added 13 other separate visitations when no Confirmations were given, making in all 105 separate visitations in the canonical year. Then followed in detail the enumeration of the many improvements to the fabric of the churches of the Diocese, showing the most intimate knowledge of local conditions in parishes and missions. He "had given consent to the consecration of 6 Bishops-elect," and had "refused consent to the consecration of the three Bishops-elect for the Mexican Episcopal Church. Fortunately this wild visionary scheme has met with a defeat, and the more than foolish project will not be carried through." He had ordained 12 deacons and 10 priests, and noted especially that two of the latter were men about to depart for the distant missionary field, the Rev. Charles Edgar Rice of Sussex going to Alaska, beyond the Arctic Circle, and the Rev. William J. Cuthbert to Japan. He reported 102 clergy canonically connected with the Diocese, and 5 vacancies existing. Among the 49 licensed lay readers are two Greek Catholics "licensed to minister among their own people in La Crosse, and using our churches under the general oversight of the rector of La Crosse and of his lay assistant, Mr. T. A. Walker." He reported an aggregate of special gifts to parishes, missions, and institutions of the Diocese in excess of \$110,000. With respect to the Bishop's residence, now in course of construction, he said: "It is the fulfilment of a fifty years' desire on the part of this Diocese. Bishop Kemper asked for it, and hoped it might one day come. Bishop Armitage began to bring it to pass by his original purchase, in 1872, of the prominent corner where the new building is to stand. Bishop Welles fostered and nurtured it, and made it possible by his unwonted zeal in caring for this Cathedral property and making inroads on its heavy mass of debt. Bishop Knight is the one to whose marked ecclesiastical taste we owe this

setting far back of the Guild Hall and school buildings on this property, and thus creating the beautiful arrangement of the present quadrangle. But for Bishop Knight's taste and correct judgment in this important matter, this whole line of massive buildings, now our half-block, must have become a hopeless and meaningless jumble." He noted the Insurance Endowment Fund to amount to \$25,500, in policies issued covering the ten-year period, of which three years had already elapsed. An Endowment Insurance League was now under formation to further promote this plan; and the Bishop urged that the endowment, now amounting to nearly \$60,000, should be brought fully to the mark of \$100,000.

He was happy to mention the settlement of the long standing financial dispute between the Diocese and two of its parishes, which after 30 years' standing, had at length been settled. "I beg," he said, "to express my gratitude to the brethren of these two parishes, who so cordially met with the committee from the Diocese, appointed last year, and who so promptly met our overtures." He noted the formation of a Clericus in the city of Milwaukee, to meet monthly for brotherly and social intercourse.

Alluding to the Missionary Apportionment of the General Board, he declared that the Diocese had not met it nor could we hope to meet it. He did not expect that it would. The Diocese, however, had done better than last year, and might do still more. He endorsed the principle of apportionment, but declared that it had not been wisely administered. "The General Board," he said, "should have made special inquiry from the ecclesiastical authority of each jurisdiction as to the exact amount of the real current expenses of the Diocese. They should not have taken this basis of current expenses from the condensed and generalized statistics of the several diocesan journals. In the basis from which they estimated the quota of this Diocese, they did not get our actual current expenses, nor anything like it. They went far beyond it and included some large special memorial outlays, legacies, and gifts. The actual amount of current expenses could have been closely attained by special application to the authorities of the Diocese, and would have been instantly given." He felt that, as this Diocese had several years ago voluntarily surrendered their former grant from the General Board, other "heavily subsidized Dioceses in the West and Northwest" ought also to surrender their grants or to have them discontinued by the Board.

Concluding, the Bishop said:

"A personal warning to our brethren of the clergy, and then my parable is ended. I beg to warn our brethren that they seek to avoid a too common sin of detraction, one against the other. Why so many unpleasant and seemingly spiteful things said and whispered, one against another? Why not have so high a standard of professional ethics, that one brother's reputation and character are always inviolate and safe in another's hands? Why this bickering and jealousy, such as one sees far too much of amongst the lawyers and the doctors? Why import so much of these petty ways amongst those who hold our high and heavenly vocation? I often wonder if we all keep, implicitly and explicitly, that ninth commandment of the great Moral Law, 'Thou shalt not bear false witness against thy neighbor.' This is not by any means a large or gross sin amongst our clergy—I do not mean to infer that—this sin of detraction; detraction of motives, and sometimes of personal character, not a widespread evil. But it is not a rare one, and I fear it is spreading. As I go the round of my visitations, I am hearing more of it and seeing an unusual increase of it. Now I beg to place a ban upon this mean habit and this sneaking vice. 'Love as brethren, be pitiful; be courteous.' 'Be ye kind one to another; tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you.'"

A PRESENTATION TO THE BISHOP.

On behalf of the clergy, the Rev. A. H. Barrington paid an eloquent tribute to the character and ability of the Bishop, and presented him with the plans of an altar and the money with which to build it for his Oratory in his new house.

The Bishop made a feeling response in which he expressed himself as deeply grateful to God for bringing him to this Diocese. He accepted the plans for the new Altar as a sacramental token—holding in his hand "the outward and visible sign" and appreciating beneath it "the inward and spiritual part"—the deep affection of his clergy.

WORK IN CHINA.

The Rev. Lawrence B. Ridgeley of Wuchang, China (now on furlough in this country), spoke on the condition in China. The chief evils to contend with are the ignorance resulting from their primitive mode of educating their young people, and the superstition connected with the teachings of Confucianism and Buddhism. In China there is nothing that stimulates Christian charity, nor is there anything like National unity. She has gone through a revolution in the past four years, and a marvelous future is before her if the imperialism of the usurping Empress is not checked by her opponents. The opportunities in China are great, if the Church goes in and occupies the field before it is usurped by ungodly educators who would bring disaster and spiritual death to the country. In the Province of Wu Chang there are but six clergy to care for a population of ninety million souls.

THE CLOSING DAY.

Next day, resolutions of sympathy were drafted and sent to the Rev. Erastus W. Spalding, D.D., first Dean of the Cathedral, now lying critically ill in Baltimore. Archdeacon Moller's report showed an interesting work among the Syrians in the La Crosse Convocation, where the Greek priest and his Bishop are working in alliance with us, and use one of our churches for their services. He believed there was a possibility that they would accept the terms of the Quadrilateral. Coming at this time, it is most interesting, in view of the action taken by the Polish Old Catholics.

The Standing Committee was elected as follows: The Rev. William Walter Webb, D.D. (President of Nashotah House), the Rev. Charles L. Mallory, the Rev. Arthur Piper, D.D., the Ven. Archdeacon E. P. Wright, D.D., Messrs. L. H. Morehouse, E. P. Brockway, Judge F. H. Putney, and Thos. W. Spence. All the other diocesan officers were re-elected, the Treasurer of the Council having already served for 27 consecutive years.

JUNIOR AUXILIARY.

On Wednesday afternoon the Junior Auxiliary met at the Cathedral, opening with a service conducted by the Rev. L. R. Ridgeley of China, who used the Auxiliary Collect. Subsequently the President, Miss Knight, read her address, showing the progress made among the children during the past year. The reports showed that some \$300 had been raised by the children, exclusive of a special gift by friends amounting to \$476 for the hospital at Circle City, Alaska. There are 20 active branches, being double the number reported last year, and boxes have been sent out to the value of \$200. One entire Sunday School has joined the organization and has pledged \$10 annually for the work at Anvik. The membership now includes about 375 girls and 50 boys, but is very much less than the possible number that should be affiliated. As for domestic work, a box was sent at Christmas to the Indians at Fort Totten, S. D., and another box later to Archdeacon Joyner for colored work in North Carolina. The diocesan work included a box for the mission at North Lake, Wis., and another box to St. Mary's Home, Chicago. Whitsuntide offerings are in behalf of a scholarship in Liberia, at a cost of \$25, a native boy, William Bei Blaker, being now the recipient. There are 15 affiliated branches of the Babies' Department, numbering in all about 150.

At the meeting a most instructive address was delivered by Mr. Ridgeley, who told of the peculiar methods of education of children in China, and the necessity for Christian education among them. The Bishop, as also a number of the diocesan clergy, were present and showed marked interest. There was also the largest representation yet held from local branches.

WOMAN'S AUXILIARY.

The Woman's Auxiliary met on Thursday. The Holy Communion was celebrated at 9:45, the Rev. G. F. Burroughs of St. Andrew's being celebrant, assisted by the Rev. Samuel G. Porter of St. Thomas' mission. The sermon, by the Rev. Henry J. Purdue of Beloit, was from St. Matt. xxviii. 19: "Go ye therefore and teach all nations."

In the guild hall the ladies were welcomed by the Bishop of the Diocese, and invited by him to visit his rooms in the guild hall, and view the missionary relics he has gathered there for safe keeping, on account of their interesting and hallowed associations. Those recently secured are the apostolic staff of Bishop Kemper, probably the first staff ever used by an American Bishop, the crook simply carved with a knife, and gilded, the chairs of Bishops Kemper and Armitage, the letter written by the House of Bishops in 1835, appointing Bishop Kemper to be Missionary Bishop of the great Northwest, and one of the badges presented by Bishop Kemper, and bearing a picture of him, to the children of the Eastern parishes who contributed to his work.

The President, Mrs. E. A. Wadhams, in her annual address, spoke of work accomplished, and of work and giving and study that lay before us if we would do our duty and embrace our opportunities.

The reports of the Corresponding Secretary and the Treasurer showed an increase in general offerings; in the value of boxes sent out; and in gifts for special purposes. The value of the boxes amounted to \$1,223.53; of the Lenten Needlework Guild for schools and hospitals, \$297.85. The appropriations to the amount of \$250 had been met, and many unusual appeals responded to.

In addition to the large attendance of delegates and of visiting clergy, many people came to hear the Rev. L. B. Ridgeley of Wu Chang, China, speak on the work for women and by women in China. He spoke first of the service for the departing missionaries, held at the Church Missions House, New York City, in July, then gave many interesting details of the life of women in Wu Chang; and of the perplexities and difficulties of work in their behalf, which must be accomplished by schools for girls, by house to house visiting, and by medical work of women doctors and nurses.

Miss Higgins of Liberia, Africa, was unable to be present, as had been expected, on account of severe illness. An interesting letter was read, from Mrs. Van Buren, in regard to Bishop Van Buren's work in Porto Rico; and Mrs. J. M. Francis spoke of Auxiliary work in Indianapolis, its ideals and its shortcomings.

Appropriations were made to the various departments of Church

extension, as follows: To Dr. Mary Glenton's Hospital, Wu Chang, China, \$50; to Liberia, Africa, Miss Higgins' work, \$50; to Bishop Von Buren, for Porto Rico, \$25; to Bishop Rowe's Hospital, Anvik, Alaska, \$25; and to Bishop Nicholson's contingent fund, \$100.

A programme committee was named, to prepare a programme of papers and addresses on Missionary topics for the monthly meetings of the Milwaukee branches throughout the coming year. The following officers were elected: President, Mrs. E. A. Wadhams; Vice-President, Mrs. V. D. Becker; Cor. Sec., Mrs. Horatio Gates; Rec. Sec., Mrs. G. W. Moore; Treasurer, Mrs. D. K. Green; U. O. Treasurer, Mrs. J. G. Crandall.

The Auxiliary was entertained at the Cathedral by the following suburban parishes: St. Andrew's, St. Edmund's, St. Stephen's, St. Mark's (Mitchell Heights), St. Luke's (Bay View), St. Mark's (South Milwaukee), and Trinity (Wauwatosa); to whom a note of thanks was unanimously tendered for their bountiful and well-served luncheon; as also to Mr. Thos. Stubbs, choirmaster of the Cathedral, for the beautiful music at the service. With singing of the Doxology, and Benediction by the Bishop, the meeting adjourned.

KANSAS.

(RT. REV. F. R. MILLSPAUGH, D.D., Bishop.)

THE 43d annual convention of the Diocese of Kansas—the first of the reduced Diocese—met in Trinity Church, Atchison, on the 10th inst., closing on the 11th, adding another to the harmonious assemblies which for years have characterized the councils of the Church in Kansas.

The opening of Convention was preceded by morning prayer and the celebration of the Holy Communion, at which services the music, rendered by the vested choir of young ladies, men, and boys, was excellent. The Bishop was celebrant, and was assisted by the Rev. Dr. Beatty, the nestor of the Diocese; the Dean of the Cathedral, the Very Rev. J. P. deB. Kaye, the Rev. Wm. Hodgins, the Rev. De Lou Burke, the Rev. A. V. Francis, and the rector of Trinity parish, the Rev. W. R. Cross. The Rev. Irving E. Baxter, rector of Trinity Church, Lawrence, preached the Convention sermon from Exodus xiv. 15: "And the Lord said unto Moses, Wherefore criest thou unto Me? Speak unto the Children of Israel that they go forward."

At the close of the services the Convention organized for business. The Rev. John Bennett of Kansas City was elected Secretary, and he appointed the Rev. Jas. A. Miller as his assistant. The attendance of the clergy was good, but the lay representation was small. The regular routine of business was soon dispatched, and but little was done in the way of legislation, one canon alone being amended. The Treasurer's report showed some little improvement in the financial condition of the Diocese.

MISSIONARY FUNDS.

The diocesan apportionment of the General Board of Missions was received with this resolution, adopted unanimously:

Resolved, That we, the clergy and lay delegates of the Diocese of Kansas, in Convention assembled, desire to express our satisfaction and gratitude at the large increase in the Offerings for General Missions which is, we believe, the direct result of the Apportionment System adopted by the Board of Missions. We do hereby express our approval of that system; and while we regret that we have not succeeded in raising the whole amount, we feel that our congratulations are due and are hereby extended to the Bishop of the Diocese for the very large increase in the gifts of the Diocese to the general work of the Church. We request him to continue the methods which have been so signally successful, and we do pledge him our hearty support in the work."

The offerings obtained for General Missions during the year were, from parishes, \$812.62; from children, in Advent and Lent, \$458.11; and from the Woman's Auxiliary (which body met in annual session at the time of Convention), \$226.59. The missionary meeting, held on the first evening of the Convention, resulted in a goodly amount pledged for the support of diocesan missions.

BISHOP'S ADDRESS.

The Bishop, in his annual address, first paid a deserved tribute of praise to the parish at Atchison. He mentioned the fact that a second curtailment of the limits of the Diocese had taken place, and yet that it is larger than are 42 of our Dioceses, having 30,615 square miles; and that it is yet left with a million of souls; having within its borders 70 towns with a population of from 300 to 500; 67 from 500 to 1,000; 30 from 1,000 to 2,000; 31 from 2,000 to 5,000; 7 from 5,000 to 10,000, besides numerous villages with less than 300. He also stated that within its borders there were 31 parishes, 42 missions, and over 4,000 communicants. But, especially on this fact, and with emphasis did he say that he had but 32 clergymen in active service, assisted by six young men, candidates for Orders, and four postulants to serve these 73 congregations. He asked for the prayers of all, for men and means to carry on the work. And yet he felt encouraged in the forward march of the undivided Diocese, in ministry and members since his consecration, seven years ago. In these seven years, 22 church edifices were put up. Among the other mention of church buildings erected during the past year was that of a beautiful stone church costing \$3,500, erected under the

faithful labors of the Rev. R. C. Talbot, Jr., at Cedarvale. Four hundred persons were confirmed in the Diocese and 60 in the missionary District of Salina by him. Three young men were ordained to the diaconate and four to the priesthood.

THE ELECTIONS.

The Standing Committee was chosen as follows: Rev. Archibald Beatty, D.D., of Topeka (President); Rev. J. D. Richey of Wichita, Very Rev. J. P. deB. Kaye, Dean of the Cathedral, of Topeka, and the Rev. John Bennett (Sec'y), who now resides at Kansas City, Kansas; Messrs. D. W. Nellis of Topeka, who is also Treasurer of the Diocese, D. P. Blish of Atchison, F. E. Stimpson of Lawrence, and Wm. McCarthy of Emporia.

The Deans of the four Convocations, nominated by the Bishop and confirmed by the Convention, are: Rev. W. R. Cross, N. E. Convocation; Rev. J. A. Miller, N. W. Convocation; Rev. J. D. Richey, S. W. Convocation; Rev. John Bennett, S. E. Convocation.

The Secretary was instructed to cast the vote of the Convention for the following delegates to the Missionary Council to be held at Philadelphia: The Rev. J. D. Krum, D.D.; Ottawa, The Ven. C. B. Crawford, Archdeacon, W. H. Wells, M.D., Coffeyville, Judge Wm. Holt, Kansas City.

The Sunday School Institute met on the evening before the Convention and elected at its close the following officers for the ensuing year: President, Rev. I. E. Baxter of Lawrence; Vice-President, Rev. W. R. Cross of Atchison; Secretary and Treasurer, Rev. Carroll M. Burck of Oskaloosa.

The time of Convention was changed to the spring of the year, and it was decided to hold the next annual Convention at Wichita on the third Wednesday of May, 1903.

NEW YORK.

(RT. REV. HENRY C. POTTER, D.D., LL.D., Bishop.)

THE Convention gathered in Holy Trinity Church of St. James' parish, on the 24th inst., instead of in Incarnation as first summed, the chapel now being erected for the latter alongside the church, causing too much noise and confusion for it to be a convenient place for the sessions.

BISHOP'S ADDRESS.

After chronicling the notable deaths in and out of the Diocese, the Bishop's daily journal followed, after which, taking up subjects of general interest, he said:

"There are two matters to which it is proper that I should invite the attention of the Convention:

"The first relates to the action taken by the General Convention in October, 1901, in San Francisco, by means of which, sitting as a Board of Missions, the Convention adopted, as a method for providing the annual revenue for the Missionary Work of the Church, the principal and mechanism of Apportionment. With this method, I need hardly say here, I have always been in cordial sympathy; and its adoption by the Church in General Convention was action which I think all Church people might well have hailed with delight. The obligations assumed for the Church by the Board of Missions are definite obligations, and stand for an explicit and precise indebtedness. If they did not, no missionary, whether Bishop, priest, deacon, or lay worker, would be warranted in going to a domestic or foreign field, and entering upon missionary work. And such precise and explicit indebtedness ought not, for its discharge, to be left to the impulse of individual rectors, or to the more or less uncertain effects of episcopal or other oratory. Curiously enough, however, that has been our system, or rather want of system, for over sixty years; and the Church, therefore, never did a wiser or more timely thing than when she separated herself from it, by the action to which I have referred. The action required, however, the ratification of the diocesan conventions, and so, when I was asked by the authorities of our Board of Missions, to superimpose it upon the Diocese of New York, I replied at once that I did not think it within my power to do more than commend it to the Diocese, and to ask, so soon as opportunity should offer, for the proper conventional action in the case. The former I did by a letter addressed individually to each of the reverend clergy, a copy of which is appended to this address, and the latter I desire to do now. It is proper, I think, that a resolution or resolutions should be formally adopted by this body, expressing its approval of the action of the General Convention, and, so far as it can, commending the system of apportionment to the parishes in this Diocese. So far as it can, I say, because, already, complaints and criticisms have been addressed to me with regard, in particular cases, to the equity of the apportionments, and these apportionments, if finally approved, should, first, be passed upon by a committee of this body. Its suggestion, and the resolutions which it shall submit may wisely originate, I think, with the Convention.

"Another matter was introduced into the last General Convention; or rather, to be more precise, into the House of Bishops of that body, concerning which no action was had, but concerning which it is that I should speak. I refer to a resolution introduced, I think, by the Bishop of Duluth, providing, in accordance with the

analogy of the usage of the Army and Navy, and of some Civil Courts, for the retirement of a Bishop at a fixed age. The House of Bishops, I confess to my regret, did not act favorably upon this proposition, and nothing came of it; which seems the more unfortunate, because, as at present existing, neither the Church's Constitution, nor her Canon law, make any adequate provision, in the case of superannuated Bishops, for the relief of a Diocese. The Bishop of a Diocese may ask for a Coadjutor, but the Diocese may not take the initiative in such a matter, however great may be the sense of its need, without the previous action of the Bishop; and the Bishop may prefer for reasons which I need not rehearse, to meet a situation whose exigencies are obvious to all men, by expedients which may indeed seem to meet them, but which have neither diocesan sanction nor express the diocesan mind.

"A few years ago, in the Federate Council, a body composed of deputies from the five Dioceses included within the bounds of this State, I proposed a plan which, I think, met our requirements in this commonwealth, and which would, if it had been adopted, have brought relief to each of the Bishops, and increased episcopal service to the whole State. This plan, to summarize it in a very few words, involved the creation of two new Dioceses and the redistribution among the seven of the whole territory of the State. But this plan was not approved in the Federate Council; and, since then the death of Bishops Coxé and Littlejohn, and the election of a Coadjutor to Bishop Huntington, have changed the whole situation. In our own case, division seems to be rendered impossible by the fact that we have no see city strong enough to carry a new Diocese; and a painful and rather humiliating experience has taught us that were it created, its perhaps not unnatural expectations that the mother Diocese would assume any considerable part of its missionary burdens would be liable to disappointment.

"Under these circumstances it seems proper that I should remind myself and you that, at the expiration of another year, I shall have been practically the Bishop of this Diocese for twenty years. I was consecrated in October, 1883; and though the Bishop of this Diocese was at that time living, he made, almost immediately after my consecration, an entire transfer and assignment of the episcopal duties and powers, which I have executed and discharged from that day to this. It is competent to me, as I am aware, and as, for some ten or fifteen years previous to my consecration was the practice of my predecessor, for the Ordinary to seek and employ such assistance from other Bishops as he may see fit. There are, indeed, ends of real and wide value to be served by such a custom, which, especially so far as it employs Bishops having a missionary relation to remote fields in the Church, brings them into personal and sometimes mutually stimulating contact with our own. But it ought not, in my judgment, to be employed as a part of a permanent system, for, plainly, it is the function and the right of a Diocese to choose its Coadjutor Bishop or Bishops, and not of a Bishop to evade or obstruct that choice. In this light I desire now to bring this matter to your attention, to express my cordial readiness to coöperate with you in any action that you may desire or decide to take, and at once upon his election to surrender one-fourth or one-third or one-half (I should prefer the latter) of the compensation which I now receive as Bishop of this Diocese, to its Coadjutor. I shall then hope to arrange with my Coadjutor such a division of our common tasks as should best provide for their efficient discharge.

"Commending these matters to your prayerful consideration I would invoke for you, brethren beloved in the Lord, the all-sufficient and unerring guidance of the Holy Ghost!"

The further report of the Convention will be printed next week.

PASTORAL LETTER OF THE CANADIAN BISHOPS.

[Continued from Page 708.]

from wielding, and the loss in future life to those they love of one of the sweetest memories of the home that gave them birth. We urge all such parents, for their children's welfare, for their own parental happiness, and for the honor and glory of God, to be bold and brave enough to acknowledge a grievous blot on home life when they see it, and in an humble, chastened spirit, rise up to erase it.

THE SUNDAY SCHOOL.

Further, we would wish to notice an evil which parents alone can remedy, namely, the growing dislike of Sunday Schools by the children of those whose position in society makes the disuse plain and apparent. We feel sure that this evil is more deeply rooted than many fancy. It arises largely from the enervating luxury of living, so characteristic of the age, from disregard of the sanctity of the Lord's Day, from the weakened hold of parents over their children, and from the coldness and laziness of those who, by education and position, are in every way suited to speed on the work; but the main reason, after all, lies in the apathy of so many parents in connection with religious culture of their own children. We therefore plead with such; we remind them that God gave them their children for Himself, that their responsibility in His sight cannot

be taken one hair's breadth from where He has placed it, and we open that responsibility afresh this day to their conscience, and we pray God that they may be led to a better mind with regard to this and many other matters connected with religious education of their children. We would close this address with humble thanks to God for His guiding hand in leading us, as He has done, so happily to meet together, and we would pray that God the Holy Ghost, may bless all that we have accomplished to the glory of the ever blessed Trinity. The keynote of our words to you may be found in one word, "responsibility," which may God, in His mercy, grave deep into our own hearts, as your Bishops, leaders, and friends. And not into our hearts alone, but yours, brethren of the clergy, and brethren of the laity, for each working in his own station is responsible to God for that work in the highest sense wherein man can be responsible. And we would call on you, as on ourselves, to take heart and courage, because it is to God we are responsible, for if the word be His, the power to accomplish great things is wholly His, the faith that lives and burns in the soul of men is His, and the silver and gold are His, and if we truly and sincerely are His in Jesus Christ our Lord, why should we fear or despond? Rather let us rise up, "strong in the strength that God supplies through His Eternal Son," and go in and possess the land.

THE COUNT—THE PRINCE.

By ROLAND RINGWALT.

IT AFFORDED Mrs. Leo Hunter great pleasure to introduce Mr. Pickwick to Count Smorltork, "the famous foreigner, gathering materials for his great work on England." The Count's knowledge of English was slight, but he informed Mr. Pickwick that he had been in England more than a fortnight, and expected to remain there one week. His materials, comprising notes on the musical, artistic, scientific, poetical, and political sides of English life had already been gathered.

The drift of Dickens' satire is not hard to perceive. His shaft was aimed at the foreign tourists who, on short acquaintance, make up enormous volumes; and the arrow was shot at Dickens when he blundered in his "American Notes." But the wit that was so keen sixty years ago seems to have dulled as the reader contemplates the mighty changes that have been wrought between the days of Count Smorltork's visit to England and Prince Henry's visit to the United States. Modern transportation makes it possible to see more in a given time of so great a country as this than Count Smorltork, in the same time, could see of so small a country as England. The improved mail service makes it possible for the German student to see the latest English review, and for the English student to see the latest volume of German philosophy. Cables of iron, stronger than the old cables of hemp, have bound the European stock markets to the American grain fields. At the price of a morning paper a resident of San Francisco can find out the views of the leading newspapers of London, Paris, and Berlin on the latest tidings from South Africa.

As a result of these changes, Prince Henry came here less of a foreigner than the English traveler who came here fifty years ago, less of a foreigner than the English rustic who, an hundred years ago, visited London. The Prince's knowledge of English was recognized in all the court circles of the Old World, but what did cause surprise was his knowledge of American conditions. Fresh from a land of gigantic armies, he knew what to say at West Point. His long naval experience qualified him to address the Annapolis cadets who trudged through mud and rain. At the shipyards and on the locomotive, in the banquet hall and on the battlefield, he showed himself a man who had read a great deal about America, who had talked with people who knew the country, and who had seen photographs far surpassing the engravings of Count Smorltork's day.

Less than thirty years ago novel-readers and play-goers were delighted by Jules Verne's brilliant sketch of a man who traveled around the world in eighty days. In half a generation Nellie Bly, Elizabeth Bisland, and George Francis Train performed the feat in less time than the fictitious hero. Science has deprived the novelists of their old stock-in-trade that the foreigner must necessarily be an awkward and confused person. John Adams compared Philadelphia with Boston as if he were writing of cities on different continents. Our grandfathers looked at an intelligent Englishman or Frenchman as if he had come from another planet. Count Smorltork is a being of the past, and Prince Henry has shown that a clear-headed man of the twentieth century can make himself at home in any part of the civilized world.

TEXT OF THE POLISH MEMORIAL TO OUR BISHOPS.*

The Right Reverends the Bishops of the Church in America:

RIGHT REVEREND AND DEAR BRETHREN IN THE LORD:—The Bishops assembled at Lambeth in 1878, moved doubtless by the Holy Spirit, in their "Official Letter" said:

" . . . It is therefore our duty to warn the faithful that the act done by the Bishop of Rome, in the Vatican Council, in the year 1870—whereby he asserted a supremacy over all men in matters both of faith and morals, on the ground of an assumed infallibility—was an invasion of the attributes of the Lord Jesus Christ.

"The principles on which the Church of England has formed itself are well known. We gladly welcome every effort for reform upon the model of the Primitive Church. We do not demand a rigid uniformity; we deprecate needless divisions; but to those who are drawn to us in the endeavor to free themselves from the yoke of error and superstition we are ready to offer all help, and such privileges as may be acceptable to them and are consistent with the maintenance of our own principles as enunciated in our formularies."

And again in 1886, you, Right Reverend Brethren, assembled in Chicago adopted the following:

"WHEREAS, In the year 1880, the Bishops of the American Church assembled in Council, moved by the appeals from Christians in foreign countries who were struggling to free themselves from the usurpations of the Bishop of Rome, set forth a declaration to the effect that, in virtue of the solidarity of the Catholic Episcopate, in which we have part, it was the right and duty of the Episcopates of all National Churches holding the primitive Faith and Order, and of the several Bishops of the same, to protect in the holding of that Faith, and the recovering of that Order, those who have been wrongfully deprived of both; and this without demanding a rigid uniformity, or the sacrifice of the national traditions of worship and discipline, or of their rightful autonomy; and

"WHEREAS, Many of the faithful in Christ Jesus among us are praying with renewed and increasing earnestness that some measures may be adopted at this time for the reunion of the sundered parts of Christendom;

"NOW THEREFORE, In pursuance of the action taken in 1853 for the healing of the divisions among Christians in our own land, and in 1880 for the protection and encouragement of those who had withdrawn from the Roman Obedience, we, Bishops of the Protestant Episcopal Church in the United States of America, in Council assembled as Bishops in the Church of God, do hereby solemnly declare to all whom it may concern, and especially to our fellow Christians of the different Communions in this land, who, in their several spheres, have contended for the religion of Christ:

"1. Our earnest desire that the Saviour's prayer, 'That we all may be one,' may, in its deepest and truest sense, be speedily fulfilled;

"2. That we believe that all who have been duly baptized with water, in the Name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church;

"3. That in all things of human ordering or human choice, relating to modes of worship and discipline, or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own;

"4. That this Church does not seek to absorb other Communions, but rather, coöperating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world;

"But furthermore, we do hereby affirm that the Christian unity now so earnestly desired by the memorialists can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian Faith and Order committed by Christ and His Apostles unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men.

"As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following, to-wit:

"1. The Holy Scriptures of the Old and New Testament as the revealed Word of God.

"2. The Nicene Creed as the sufficient statement of the Christian Faith.

"3. The two Sacraments—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.

"4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into unity of His Church.

"Furthermore, Deeply grieved by the sad divisions which affect the Christian Church in our own land, we hereby declare our desire and readiness, so soon as there shall be any authorized response to this declaration, to enter into brotherly conference with all or any

Christian bodies seeking the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass."

In 1888, the Lambeth Conference, substantially re-affirming the same proposition for Christian unity, further stated:

"First of all it is due to the ancient Church of Holland, which in practice accepts its title of Old Catholic, to recognize the fact that it has uttered energetic protests against the novel dogmas of the Immaculate Conception of the Blessed Virgin Mary, and of the universal Bishopric and infallibility of the Bishop of Rome. It is to this Church that the community, usually termed Old Catholic, in the German Empire, owes, in the providence of God, the Episcopal succession."

"As regards the form of doctrine actually professed by this body, we believe that its return to the standards of the undivided Church is a distinct advance towards the reunion of Christendom. We learn that it formulates the fuller expression of its belief in catechisms and manuals of instruction, rather than in articles and confessions, because it desires to avoid any methods which might create or perpetuate divisions.

"We cannot consider that it is in schism as regards the Roman Church, because to do so would be to concede the lawfulness of the imposition of new terms of communion, and of the extravagant assertions of the papacy of ordinary and immediate jurisdiction in every Diocese. For ourselves, we regard it as a duty to promote friendly relations with the Old Catholics of Germany, not only out of sympathy with them, but also in thankfulness to God, who has strengthened them to suffer for the truth under great discouragements, difficulties and temptations. . . . We see no reason why we should not admit their Clergy and faithful Laity to Holy Communion on the same conditions as our own Communicants, and we also acknowledge the readiness which they have shown to offer spiritual privileges to members of our own Church."

"The 'Christian Catholic Church' in Switzerland, which has adopted a title long used by the Church in that country, has a recognized civil position of much the same character as that possessed by the Old Catholics of Germany. We consider that it is a body now sufficiently established to receive the assurance of the same sympathy and the offer of the same privileges from ourselves."

Moved by the desire for Christian unity,

We, Anthony Stanislaus Koslowski, Bishop of the Polish Catholic Church in America, in response to your proposals, humbly and respectfully approach you, beloved in the Lord, submitting ourselves to your godly wisdom, and ask, according to the terms you have offered in Lambeth and Chicago, which we sincerely and heartily accept, to be admitted to your Christian fellowship and Communion.

We were ordained to the priesthood by Archbishop Petrus Jorio in Taranto, Italy, August 15, 1885, and ordained and consecrated Bishop for the Polish Catholics in the United States, November 21, 1897, in the Cathedral of Berne, Switzerland, by the Rt. Rev. Eduard Herzog, Bishop of Switzerland, with the assistance of the Rt. Rev. Gerard Gul of Holland, and the Rt. Rev. Theodore Weber of Bonn, Germany, there being present His Excellency Mr. Leishman, Minister of the United States to Switzerland.

We have at present the following named priests, congregations, and members of religious communities under our jurisdiction:

- Rev. L. Blazowski, 30 Church St., Fall River, Mass.
- Rev. A. De Andrea (married), without parish, 26 Wentworth Ave., Chicago, Ill.
- Rev. M. Dynia.
- Rev. W. Gawrychowski, Church of St. Mary the Virgin, 208 South Broadway, Baltimore, Md.
- Rev. Fr. Harliczek.
- Rev. T. J. Jakimowicz (married), without parish, 286 Armitage Ave., Chicago, Ill.
- Rev. W. Kabelko, St. Wenceslaus' Church, 7th St., Milwaukee, Wis.
- Rev. A. Kawter, Church of St. Mary the Virgin, 769 South 2nd St., Philadelphia, Pa.
- Rev. F. Kolaszewski, Church of the Immaculate Conception, 166 Fremont St., Cleveland, Ohio.
- Rev. A. Lechowski.
- Rev. F. Mirski, Durea, Pa.
- Rev. Charles Papon, 129 Church St., Lowell, Mass.
- Rev. A. Pitszak, Church of St. John the Baptist, South Chicago, Ill.
- Rev. Anton Plucinski, Bayonne, N. J.
- Rev. Ces. Prysli, St. Joseph's Church, Hedgswich, Ill.
- Rev. John Radziszewski, All Saints' Church, Thorpe, Wis.
- Rev. C. Rosicki, Church of the Holy Cross, 3150 Auburn Ave., Chicago, Ill.
- Rev. W. Szumowski, Plymouth, Pa.
- Rev. Fr. Telachowski, Jersey City, N. J.
- Rev. M. Tolpa, 24 Sheridan St., Wilkes Barre, Pa.
- Rev. John Tomazewski, All Saints' Church, 9 Lubeck St., Chicago, Ill.

* See editorials in the two preceding issues of THE LIVING CHURCH.

Rev. W. Trzpieczyński, Church of the Holy Virgin, 174 Sobleski St., Buffalo, N. Y.
 Rev. Fr. Yeara (married), Bedford, N. Y.
 Rev. Fr. Winters, 758 Nostrand Ave., Brooklyn, N. Y.
 Rev. T. Wyszomierski, Church of the Transfiguration of Our Lord, 63-67 West Division St., Chicago, Ill.
 Rev. W. Ziembinski, Church of St. Mary the Virgin, Corner South Ashland and 20th Sts., Chicago, Ill.
 Ten Sisters of St. Anthony, 28-40 Frankfort St., Chicago, Ill.

A number of Russian (Uniat) priests have renounced the Roman jurisdiction and wish to unite with us.

The beneficent results of this wonderful work are visible in its growth; there are now twenty-five churches, twenty-six priests, twenty-five schools, eighty thousand members, thirteen thousand school children, twenty-five Sunday Schools, thirty-one buildings, thirteen churchyards, and particularly, the large building of four stories, 168 feet front, which will be an integral part of the central philanthropic institution in Chicago. Besides this, there is a project to erect, in the near future, if possible, a high school and seminary, the Cathedral church, and the episcopal residence.

Believing that our Lord Jesus Christ has established His Church to be the Guardian and Keeper of the Faith and the Expositor of Holy Scripture, we believe all that the Church has set forth in the Catholic Creeds and is witnessed by the consent of undivided Christendom.

In respect to our Liturgy, we feel that it is necessary and in accord with the principles of your own reformation, that the service books should be in a language understood by the people and freed from modern Roman errors. For the perfecting of the Liturgy and the education of our people some little time is required.*

Without in any way interfering with the rights and jurisdiction of any member of your body over any of your clergy, or over congregations organized or to be organized, under your canons, we would expect in any agreement between yourselves and us to retain our jurisdiction over our own clergy and any congregations organized or to be organized by us, composed of foreign speaking residents in our land coming out of the Roman Communion.

As you at Lambeth stated, speaking of the Old Catholics, "That [you] see no reason why [you] should not admit their clergy and faithful laity to Holy Communion on the same conditions as our own communicants," and as we most sincerely accept the terms for intercommunion so charitably promulgated by your Right Reverend body, both at Chicago and Lambeth, we ask to be received into your Christian fellowship and communion.

Praying that the Divine Blessing may ever be with you and that our humble effort may forward the prayer of the Lord Christ for unity, we are, dear brethren,

Yours faithfully in Him,

ANTHONY STANISLAUS KOZLOWSKI.

* Since this instrument was drawn up, the Liturgy translated into the Polish language has been introduced and is now in use.—EDITOR L. C.

THE POLISH MOVEMENT.

STATEMENT OF A COMMITTEE OF THE POLISH CATHOLIC DIOCESE OF CHICAGO.

THE Poles as a Slavonian race, possess a deeply rooted piety, so that St. Augustine might have called them "natural Christians"; and equal to their piety is their love of national and religious liberty, so that they emphatically protested whenever the diplomacy of the Roman Church interfered with their rights. This can be traced back to the sixteenth century. It was then, that a Polish nobleman by the name of John Laski, who was highly praised by Latimer before King Edward VI., was invited by Archbishop Cranmer to England in 1548 to assist him in his conflict with Rome. This spirit of liberty, inborn in the Polish nation, which Rome suppressed in the European Poles, rose again in those who came to this free country of America, where it became a serious movement against Rome's oppression.

Polish people here began to claim equal rights with the clergy in the management of temporal affairs, and when this was denied them, then they declared themselves independent from Rome. The first manifestation of this independence was in Chicago, Ill., in 1881 in the Holy Trinity congregation under priest Rev. M. Mielczusny; and in 1886 the same spirit manifested itself, in the congregation of the Virgin Mary, Detroit, Michigan, under the priest Rev. D. Kolasinski. Both of these

refused to acknowledge Roman jurisdiction in matters of property, but later on, they were reconciled to Rome by the instrumentality of Archbishop Satolli.

After those events, Rev. Anthony Kozlowski came to the United States, from Rome (Italy), who had completed his studies in Italy and was there ordained priest. Here he was appointed assistant pastor of the St. Hedwig Church at Chicago in 1893, where he found that dissatisfaction about temporal matters had for a long time prevailed in the congregation of that church. Father Kozlowski, as a faithful worker, was beloved by the people; and they pressed him with entreaties to become their chief pastor, and assured him that they were ready, if need be, to build a separate church for him. At first he refused, and referred them to the diocesan authority. Then upon the refusal of their request, they resolved to be independent, to construct and maintain their own churches, schools, and beneficial institutions. They carried their resolution into effect at once, and Father Kozlowski then accepted the office of pastor for them, for he was ready to do what the beloved St. John said: "that we ought to lay down our lives for the brethren."

Thus was organized and inaugurated The Polish Catholic Independent Church of America, in 1894. With the growing number of its adherents, followers, and some other priests who joined them, it became necessary to have a head for a centralized authority, to constitute a unifying organism for this new feature in the Church. On the 7th day of May, 1897, at a convention held at Chicago, Ill. (as per act of election, enclosed), Rev. Anthony Kozlowski was unanimously nominated Bishop of the Polish Catholic Independent Church of America. On the 21st day of November, 1897, he was regularly consecrated Bishop, in the Catholic Cathedral of St. Peter and Paul at Berne, Switzerland, by the Rt. Rev. Eduard Herzog, Bishop of Switzerland, with the assistance of Bishops Rt. Rev. Gerard Gul of Holland, and the Rt. Rev. Theodore Weber of Bonn, Germany, there being present His Excellency Mr. Leishman, the ambassador of the United States to Switzerland.

As a Bishop of the Polish Catholic Independent Church, he chose Chicago for his residence, it being the center of the Polish population of America, although his work is not limited to Chicago alone, but extends throughout the Union.

The beneficent results of this wonderful work are visible in its growth; there are now 26 churches, 24 priests, 26 schools, 80,000 members, 13,000 school children, 26 Sunday Schools, 31 buildings, 13 churchyards, and, particularly, the large building of four stories, 168 feet front, which will be an integral part of the central philanthropic institution. Besides this, there is a project to erect, in very near future, if possible, a high school and seminary, the Cathedral church and the Episcopal residence.

The whole Polish population of America and Europe are watching this movement with astonishment and admiration, especially the 2,500,000 Poles of America, of whom over 200,000 are in Chicago. All these are looking toward this movement as to a "new era and times of refreshing by the presence of our Lord."

Great indignation has been expressed by the Roman Catholic Hierarchy, because this was, and is, the sign that a great change is coming about in the Roman Catholic Church, when the Poles, faithful to their tradition, shall throw off the yoke of the Papacy, and their independent belief shall welcome them to their rights. Hence the persecution, by the Roman Catholic diplomacy, of this movement and of its adherents, became strong and almost unbearable; pulpits, courts, and the press, threats, assaults, bribes, libel, slanders, money, and all the tirades well known to them, have been used to render this movement incapable of coping with Rome's power and wealth.

It is evident that under such a pressure, Bishop Anthony Kozlowski needs friendship, advice, prayer, aid, and sympathy. He needs the Catholic fellowship and the unity of all Christians, especially of those to whom Catholicity is a *sine qua non*.

Where should he look for it? He cannot appeal to Rome, nor shall he, or the movement, even ask sympathy of sects out of the Church; but he, and the cause he represents, look to the Catholic Church of Jesus Christ, the Son of God, wherever it can be found.

Bishop Kozlowski, with this movement, contemplates unification of all Christians into one Catholic union. His desire is, to introduce and perpetuate the worship in its national tongue, and then to extend it among the twenty-six million speaking the Polish language; and at the same time to enter into Christian Catholic communion with all the Slavonian nation, exceeding to-day 125 million souls. Thus he desires to unite and promote the Christian Catholic Church of the East with

that of the West. This work can be accomplished by the aid of God and the coöperation of Christians; for with God nothing can be impossible. The obstacles can be removed, the difficulties can be lessened, by reviving the long desired unity of the English Episcopal Church, which by Divine Providence may become the center of a Catholic reunion of the whole world, that the word of Jesus may be fulfilled: "That they all may be one, that the world may believe."

This is the work that Bishop Kozlowski intends, and is the desire and prayer of the Polish Catholic Independent Church. Therefore he seeks and asks unity, sympathy, encouragement, and he hopes to be victorious, for the honor and glory of Jesus Christ our Lord. Most respectfully yours,

REV. JOHN TOMASZEWSKI,
Chairman.

ALEX. S. LESZCZYNSKI,
JACOB DZIEWIOR,
JOSEPH SADOWSKI,
JOHN MURAWSKI,
Committee.

THE PAULIST ORDER OF THE EPISCOPAL CHURCH.

BY THE REV. C. R. BIRNBACH;

Rector of St. Stephen's Church, Pittsfield, Ill.

THE following Constitution and criticisms are offered in answer to the many replies received by the author of the scheme after the idea was first brought out in THE LIVING CHURCH, which article was either entirely or in part copied by a majority of the newspapers in the United States and in Canada. Further criticisms and suggestions will be greatly appreciated.

CONSTITUTION.

ARTICLE I.—NAME AND PURPOSE OF THE ORDER.

This Order shall be called the Order of St. Paul, and shall consist of such priests and deacons of the Protestant Episcopal Church as have pledged themselves to do the work of missionaries, while earning their livelihood by secular work, without receiving any compensation whatever from any congregation, mission, board, or Bishop, or from any other source whatever, for their ministrations in the Church.

Laymen who are postulants for deacon's or priest's Orders may become members of this Order, but shall not be entitled to vote until they have received deacon's Orders.

ARTICLE II.—GOVERNMENT OF THE ORDER.

The Paulist priests and deacons of each Diocese or jurisdiction shall meet annually and elect a Diocesan Representative, or Representative of the Jurisdiction, as the case may be, who together with the Bishop of the Diocese or Jurisdiction shall attend to the opening of new mission fields and to their being supplied with the ministrations of members of the Order; it being distinctly understood that this Order shall not do any work in any Diocese or Jurisdiction whatever, except upon the written invitation by the Bishop. At any time the Order shall be ready, upon a twelve months' notice by the Bishop, to leave his Diocese or Jurisdiction entirely.

The Diocesan Representatives and Representatives of the Jurisdictions shall meet every three years and, by a two-thirds majority of votes, elect the Executive Manager of the Order.

ARTICLE III.—THE WORK TO BE DONE BY THE ORDER.

Every layman entering the Order as provided in Article I., shall, when settled in a mission, take out a lay reader's license, as provided by the Canons of the sundry Dioceses and Jurisdictions.

In case members of the Order settle in places where there is no organized congregation or parish of the Church, they shall receive their appointments from the Bishop in conjunction with the representative. In case they settle in places where there is an organized congregation or parish, said congregation or parish shall first apply to the Bishop, who, in conjunction with the Representative, shall make the appointment.

Clergymen, either in deacon's or priest's orders, may be received into the Paulist Order upon sufficient evidence of their ability actually to earn a sufficient livelihood for themselves and families, if there be such, and such clergymen may be permitted to live in the place where their business demands their presence, provided they will be ready to do clerical work in some near by place without any compensation whatever; although this Order is originally and principally intended for laymen who are willing to become clergymen and to reside in the places where they are doing their Church work.

ARTICLE IV.—OF THE TERMINATION OF A PASTORAL RELATION.

If a mission or parish ministered unto by a Paulist clergyman have grown so strong, if located in the country or in a small town, as to own a church edifice and to be able to raise the sum of one

thousand dollars annually—or, if situated in a city, strong enough to own a church edifice and to raise the sum of fifteen hundred dollars annually, then the Paulist clergyman in charge shall resign his office, but he shall be entitled to remain in the same locality, if he choose so, or else he may accept an appointment somewhere else. He may also resign his charge before that time and be allowed to remain in the same locality, if his business should make it imperative.

A Paulist clergyman suspended or deposed from the ministry of the Church shall under no consideration whatever undertake mission work in this Church, as his suspension from the ministry shall be equivalent to his suspension from the Order, and his deposition from the ministry shall forever terminate his membership in the Order.

This Article, however, shall not be construed in such a way that the Bishop cannot terminate the pastorate of a member of the Order in any place where such a step should prove expedient according to the Bishop's best judgment.

ARTICLE V.—OF THE LIMITATIONS OF THE PAULIST PRIESTHOOD.

While it may be possible that the Examining Chaplains when passing judgment upon a Paulist postulant for the priesthood will interpret the Canons of the Church pertaining to such an examination in the mildest possible way, yet none of the Paulist priests shall allow themselves to be regarded eligible to the rectorate over a self-sustaining parish, unless they have, either during their examinations or afterwards, shown a full mastery of all the sciences usually required of candidates for the priesthood by the Canons of the Church.

This plan will, in due time, give to the Church a number of clergymen who have chosen their calling in spite of the total absence of a salary. Such men will be able to develop the resources of a community on behalf of the Church by persistently presenting the beauty and the indispensableness of the Church, without having even "lawfully-selfish" motives imputed to them. On their part, and on the part of their families, it will require the sublime sacrifice of living in communities at first likely to be absolutely repulsive to them; but the one thought will uphold them until a friendly response is felt, that the Saviour came "unto His own, but His own received Him not," at least for the space of the three years of His public life on earth. It may be objected that we shall lower the standard of our ministry by allowing a large number of partly-educated men to be received. But it must be replied that according to Article V. a Paulist, as long as he has not given sufficient evidence of a thorough education, will not be found in the chancels or pulpits of our representative churches. Nor is it intended to take many of our present clergymen or of those who are now preparing themselves for the sacred ministry in our seminaries from the fields usually awaiting such; but it is intended to create new fields especially in out-of-the-way places, or to rescue from a premature death such of our present parishes or missions as would not possibly be saved in any other way. And for just such fields, the very hardest of all, it is intended to create a new force of men, entirely fitted for the emergency.

It may seem at first that this plan has a tendency to lower even the low rate of compensation now accorded to clergymen. But Article IV. provides a high rate of release from the Paulist administration, which must have a tendency to enhance the salaries of other clergymen in the same Diocese. At any rate, the system should be tried, and, if found insufficient, the Lord will provide something better. But, if sufficient, it will, by the grace of God, change the position of our Church from being a "Church of the Respectable Minority" to become the "Church of the American People," the really Catholic, that is, All-Embracing, American Church.

PRIVATE DEVOTION.

is essential to the spiritual life; without it there is no life. But it cannot replace united prayer, for the two things have different aims. Solitary prayer is feeble in comparison with that which rises before the throne echoed by the hearts of hundreds and strengthened by the feeling that other aspirations are mingling with our own. And, whether it be the chanted litany or the more simply read service or the anthem, producing one emotion at the same moment in many bosoms, the value and the power of public prayer seem chiefly to depend on this mysterious affection of our nature—sympathy.—F. W. ROBERTSON.

LIVE FOR SOMETHING.

Do good, and leave behind you a monument of virtue that the storms of time can never destroy. Write your name in kindness, love, and mercy on the hearts of thousands you come in contact with, year by year; you will never be forgotten—your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven.—Chalmers.

UNION AND UNITY.

THE two words are much used as if they had the same meaning, in religious affairs. They are actually as different as composition and creation, construction and growth, a house and a tree. As an idea, union is popular, especially in these days; its sentiment is liberality; its method is assimilation. The gregarious human instinct seeks so to justify itself and make itself respectable on a moral ground. It is well to get things and persons together, as near to each other as possible; "in touch," they say. Union gets them together. Make them alike, if you can; if not, make them look and act as if they were alike. Numbers acting in one way are always impressive. A majority is attractive apart from what it may represent. "Union is strength," strength not only for good but for evil.

When the Church, four centuries ago, found itself too internally inharmonious and dissonant to continue under one headship and economy, according to its original constitution and pattern, it fell apart. Division came, and was followed by subdivision. Separation became a principle and a rule, perhaps a necessity. If there might be two churches there might be twenty, or two hundred. Party-spirit was the cohesive and the animating force. Each party claimed the original title, and the tradition. Each claimed an evangelical inheritance; but the loyalty was really loyalty to the party, or sect. The way out of war or heresy or oppression was separation. This Protestant way, with its mutual competitions and contentions, prospered, after its controversial fashion, till the early part of the nineteenth century, in the western world. Then thinking and devout Christian people began to give signs of dissatisfaction, and to say that this was not, and could not be, the Kingdom of God which Christ came to set up among men. One body of believers, chiefly in Great Britain and the United States, declared that it acknowledged no other allegiance, in faith, discipline, or worship, than to Christ Himself and the New Testament; that it was not a party, sect, or denomination; that it stood, as the Church of Christ, where it had always stood, and had no creed or standard of government for which it could not show direct New Testament authority and precedent. If other combinations, separatists, chose to say that they also had the same Scriptural authority, this was not its concern. Let them prove it if they could. At any rate, they disagreed, disputed, quarreled, with one another. Separation had gone thus far.

Hence has come, and is coming, the reactionary cry for reconciliation, for agreement, for oneness of some sort or other. The new protest becomes loud and a kind of Protestant watchword. It is heard in conventions, conferences, missions, magazines, sermons, pamphlets, in all the voices of the press. Whatever else we are, it says, let us be one. Let polemics, strife, theological disputation, ecclesiastical animosity, cease. Enough of separation; we must find out how to get together. The signs of the reform are many, and some of them unexpected, if not amusing. A gifted and accomplished Bishop, reared in a school rather punctilious than comprehensive, makes an excursion to that university of all liberality, in Western New York, Chautauqua. He never saw anything like it before, and it unsettles his habitual Episcopal balance. The denominational walls have vanished. Fraternization is the fashion; everybody is everybody's brother; they are nothing if not liberal; even an Episcopalian is for once invited to preach, and is seated at a banquet cheek by jowl with a staunch old-school Presbyterian. It seemed to our prelate that the millennium had dawned; and to that end he addressed the public through a Church journal, pathetically appealing to Churchmen to wake up to "immense responsibility," and "do something" worthy of this unprecedented opportunity. The dissenting brethren, however, who are familiar with these hopeful anniversaries of "culture" and affability, take them very much as a matter of course.

Now to all these cheerful indications of an era of good will we give a cordial greeting. We rejoice in the charitable and tolerant spirit. We are willing to see in them some promise of a gracious answer to the daily prayers of the Church for "unity, peace, and concord." Only it is to be remembered that good-feeling is not religion; that liberality is not Christianity; that if we are to unite, we must know *for what*, and on what basis of Revealed Truth, and on what conditions of future faith and fellowship the oneness is to be secured. What if one of these liberal orthodox preachers goes home from the harmony-meeting and preaches to his congregation that Baptism is a non-essential ceremony; and another one that the Trinity is a mathematical impossibility or else a metaphysical conundrum; that the Bible is an entirely human composition largely ficti-

tious, and that any creed is a temporary compromise? What kind of "unity" is that?

Be it understood that there can never be a Church of Christ without a Faith; never a Belief without something believed; or a Christian Fellowship without a Christian foundation of creed, ministry, and sacraments; or a sentimental "union" without a vital "unity." You may tell us that, in this interesting period of history, "something must be done," and that the Church is responsible for the doing of it. Very well; please tell us what she shall go about doing which is not undertaken to be done, in obedience to her orders,—Law, Prayer Book, and missionary organization? What is to be added in? What can be struck out? That this work is not done *as it ought to be*, we know, admit, and proclaim. That we should pray more earnestly, frequently, and fervently, nobody doubts. But meantime, and till some novel form of activity is displayed, we can obey our views, increase our zeal, minister divine ordinances, treat every Christian body and enterprise with sincere respect and kindness, be careful never to assail or despise or ridicule any honest though erring sentimental or weak company that is trying to do our Master's work in His Name and for His sake. And we must not forget that one tree has but one root; that one body has but one life; and the Body, the Church of Christ, can only give His Life to those who are His members.

Whenever mankind shall be held in one Church, it will be by their having one heart and one mind, not by platforms, Conferences, Conventions, Resolves, Concordats, Articles, or by putting screens over their differences and complimenting each other. The age needs convictions,—convictions of Truth, more than feelings of fellowship,—unity, more than union.—THE BISHOP OF CENTRAL NEW YORK, in *Gospel Messenger*.

APOSTOLIC SUCCESSION, AND OTHER THINGS.

I AM a Christian only. I feel all denominations are wrong. Our Saviour founded the Church, and I am a member of no man-made institution."

"True, blessedly true," I replied.

"Sometimes, however, I wish that He had had His disciples ordain others, and so on right up to the present day. One would feel so much surer that one was believing and following God in just His way."

I told her of our belief in the Apostolic Succession.

"Ah, how I wish that were true!" she said. "The Bible tells us so little of early Church history."

"True," I replied, "but why reject the testimony of Churchmen and historians? You believe in George Washington and in Julius Caesar, and yet they are never once mentioned in the Bible. St. Paul speaks of Linus, and we later read of him in history, as one of the early Bishops."

My friend was silent and thoughtful, but not fully convinced. Sad to say, she had left the Church to join the "Brethren," some two years ago.

"Does the Church believe in Conversion?" asked a Baptist friend.

"I think she would have us teach our children to cling so closely to the Lord, even from their birth, that there could no more be a turning again to God, than there could be a turning again to one's own mother or father. Do you remember when you first began to love them? As for Conversion, in another sense, each new truth learned should be a conversion or turning point in one's life."

"Does the Church teach that we can know that we are saved—Assurance?"

"It matters little what else we know, if we know *Him*, Jesus our Saviour. He will attend to our salvation."

MARY JOHNSON SHEPPERSON.

DO STARS EXPLODE?

THE APPEARANCE of a new star in the constellation Perseus, and its rapid expansion into a nebula, which has been going on for some time past, have revived among astronomers the theory that some nebulae may be formed by explosion. About 1870, Professor Bickerton, of Canterbury College, New Zealand, showed that, if two stars should graze one another, the abraded parts, if relatively small, would have so high a temperature that they would at once become nebulous, and that the nebula so formed would, under certain conditions, continue to expand until dissipated in space. The present expanding nebula has been growing at the extraordinary rate of several thousand miles a second, and is, in many ways, one of the greatest celestial wonders of the time.—*Success*.

THE CATHEDRALS OF ENGLAND.

WHERE THEY ARE, AND THE BEST WAY TO REACH THEM.

BY THE REV. W. S. SIMPSON ATMORE, M.A.

IT IS a matter of more than ordinary concern to the American Churchman spending his vacation in England, to know just whence to start and where and how to go to see these Cathedrals in the most convenient and inexpensive manner, and in the shortest possible time. So often he takes the train at Liverpool and goes to London, calling at Chester, Warwick, Leamington, Stratford-on-Avon, and Oxford, only to find out on his arrival at London that with half his vacation gone he has seen but a small part of the country and that, from the ecclesiastical standpoint, by no means the most interesting. The writer, who has more than once made the round of the English Cathedrals, has found the following itinerary by far the best of any he has tried. This "round" he now takes pleasure in placing before the readers of THE LIVING CHURCH.

The Cathedrals of England may well be grouped into four lots, those on the East and South Coasts and those in the Western and Midland counties. In the first or Eastern division are

Newcastle, Durham, York, Lincoln, Peterborough, St. Albans, all cathedral towns on this line of railroad. At York tickets should be bought (over the same line or a part of it, the Great Northern), and visits made to Ripon and Wakefield. In this way ten Cathedrals, including St. Paul's in London, can be seen one after another and without either much trouble or expense. After reaching London, remain for awhile and make it "head-quarters," as trips from this city can conveniently be made to Rochester and Canterbury (by Southeastern R'y, or London, Chatham, and Dover); to Ely and Norwich (by the Great Eastern); and to Oxford (by the Great Western). This takes in all the Cathedrals in the Eastern Division, also three out of the four in the Midland. In the Southern division, Winchester and Chichester may also be reached from London (by L. & S. W. R'y), and from Winchester train may be taken to Salisbury, thence to Exeter, thence to Truro. Returning to Exeter, the journey may be continued to Wells, Bath, Bristol, Gloucester, Hereford, Worcester, Lichfield, Chester, Liverpool, Manchester, and Carlisle. This completes the entire round of all the Cathedrals with the exception of Southwell, which can most easily be reached from Lincoln.

Should, however, the landing place be Liverpool or Lincoln instead of Glasgow, the round can be made just as well, the only difference being that the start will have to be made at another point of the circle. Furthermore, if it be desired to avoid the journey into Scotland, this can be done by cutting across the North of England from Carlisle to Newcastle, or vice versa.

There is a general impression abroad, that to see one of these Cathedrals is, so to speak, to see them all. This is an erroneous idea, for no two are alike. York is unlike Ely, and Winchester is different from Durham. Peterborough excels in one thing, Lincoln in another. Norwich in this respect, Salisbury in that, and so on through the entire list. All should therefore be seen and the differences and excellencies noted.

A month or five weeks given by the Churchman to making this "Cathedral round" will, the writer feels sure, be time not only pleasantly but well and expeditiously spent.

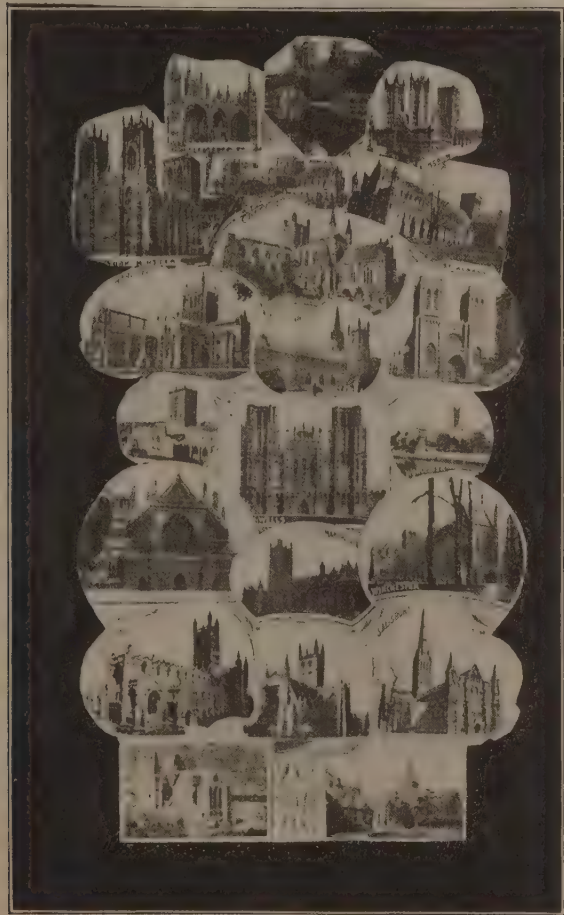
A VISIT TO THE EAST SIDE OF NEW YORK CITY.

(A STUDY OF THE AMERICAN JEW.)

A VISIT to the great "East Side" of New York City is an education in itself, and one, I may add, that can be gained in no other way. Not that I would argue in favor of the somewhat insipid fad of "slumming," as it is understood in some circles. The mere giving free rein to an unbridled curiosity never accomplished much anywhere, and is specially to be condemned in a locality like the East Side, where the placing of people under surveillance can only lead to mistrust and suspicion, and act as a drag on the work of those who are making an honest attempt to make the conditions a little better for the Master's sake. If such work as this is desired by the reader, it may be found in abundance. This work, I affirm, is educative to the mind and heart of the worker; it broadens his views, of life; it enlarges his capacity for sympathy; it weans him away from himself and woos him out into that fine, deep, expansive feeling of fraternal companionship with sorrow and poverty, which tinges the true, well-rounded human character and brings it into nearness with a clear understanding of, and participation in, the fellowship of Christ's sufferings.

"The Holy Supper is kept indeed
In whatso' we share with another's need,
Not what we give, but what we share—
For the gift without the giver is bare."

The metropolis of New York is just as much a collection of nations as Germany is a collection of States. A five-cent ride on the elevated road or on a surface car will bring one plump against a colony of foreign-born, and in some cases foreign-remaining, because not as yet assimilated, inhabitants; if there is any preference for one nationality over another, one can "take his choice" without even in this case "paying his money." Harlem has its "little Italy" of brown-skinned, hot-blooded, undersized clientage; the neighborhood of Mott, Pell, and Doyers Streets forms a complete Chinese settlement, with Joss-house, theatre, restaurants, "dope" and fan-tan layouts, stores of all descriptions, and general kaleidoscopic views of life in the Orient; the lower part of Bleecker Street and its contiguous sections of West Broadway and the termini of half a dozen streets centering on Washington Square bring us into a distinctively French settlement, where *pâté de foie gras* is the pet condiment,



A GROUP OF ENGLISH CATHEDRALS (WITH ST. DAVID'S AND LLANDAFF, WALES).

the Cathedrals of Newcastle, Durham, York, Lincoln, Norwich, Ely, Peterboro, St. Alban's, London, Rochester, and Canterbury. In the second or Southern division are those at Chichester, Salisbury, Exeter, and Truro. The Cathedrals in the Western counties (leaving out the Welsh Sees) are Bath and Wells, Bristol, Gloucester, Hereford, Worcester, Chester, Liverpool, Manchester, and Carlisle. And those in the Midlands are Lichfield, Oxford, Southwell, Ripon, and Wakefield.

Now we come to the two important points—Whence is the start to be made and what should be the order of visit so as not to travel over the same ground more than is necessary? I recommend the following plan: Take the steamer at New York and sail to Glasgow. This gives one the opportunity, at little or no extra expense, of visiting some of the most interesting places in Southern Scotland. Upon arrival at Glasgow, purchase tickets over East Coast Route (office 27 West George Street) to London, and ask for lay-over privileges at Edinburgh,

and absinthe the favorite tippie; Thompson Street, of "Poker Club" fame, Prince and the upper part of Bleecker, are sacred to the residence of our colored citizens; lesser colonies of swarthy Spaniards, thrifty Scandinavians, Greeks, Turks, Syrians, and Copts, may be found in other parts of the city, each within its own confines, each in the matter of speech using its own shibboleth, and each with its own distinctions of food, apparel, and habit. The Anglo-Saxon population, without differentiation of nationality, is recognized as the salt of the community, of the commonwealth, and of the Republic; while the Latin nations of the earth may be said to contribute the "pepper," and with these the seasoning would appear to be complete.

But it is of the famed East Side I would particularly speak—that extensive territory bordered by the East River on the one side and Third Avenue on the other—the *sine qua non* of congested tenements and that paralyzing product of modern economy-run-riot, the "sweat shop." This, with certain limitations North and South, is first and foremost the Jewish quarter; here may be found extensive Hebrew populations, speaking a dozen different languages and a still larger number of *patois* dialects. The German, Russian, and Polish predominate.

Whittier never gave poetic expression to truth more sublime and at the same time more practical than the one in which he sets forth—

"Never yet abyss was found
Deeper than Thy Cross could sound;"



STREET IN THE HEART OF THE GHETTO, NEW YORK.

and it is the inspiration derived from a correct understanding of it which enables Church workers to retain courage and faith unimpaired amidst quite frequently depressing surroundings. Conspicuous among the workers who are nobly trying to better the conditions of the East Siders are those attached to St. Bartholomew's, Calvary, the Pro-Cathedral, St. Augustine's Chapel, St. George's, and Holy Cross Mission. The abyss betwixt our Israelitish citizens and the religion of the Christ is truly a wide and deep one—just how wide and how deep may be partly realized by a visit to streets like Hester, Orchard, Rivington, and Delancey, such as I paid during the time of the strike of the clothing trade operatives of recent date. A tour of this section of the city, and an attendance at a mass meeting at Walhalla Hall, addressed by the noted Jewish leader, Mr. Joseph Baroness, was an education to me. Densely-packed tenements, unsanitary conditions, and sweat-shop wages, cannot and do not conduce to good citizenship or to a high standard of living; more than that, they are each and all well recognized as enemies of the Cross of Christ. Considering the drawbacks—and they had been of no light nature—the strikers I met in large numbers, both on the street and in the meeting, conducted themselves well up to the average of men in such circumstances, and every fair-minded individual felt glad the strike went their way.

I spoke to Max Bloum, one of the leading strikers, and he said to me, with a peculiar accent to his speech: "All we get is \$3.50 per week to pay rent and gas bills, buy coal, pay incidental expenses, and feed and clothe, not one person, but four or five and six and seven, and often more. What do you think? Wouldn't you strike if they wanted you to do this on \$2 a week?" What could one reply?

A peculiar condition met with among these people is their tranquillity, amid surroundings which would sicken, if not kill outright, the ordinary citizen. It is only when ground down be-

yond the endurance point—and their endurance limit seems ever so much lower down than anybody else's—that patience ceases to be a virtue in their eyes. Doubtless the persecution which in the first place drove them to seek the hospitality of our shores is largely accountable for this, although to the American mind it is difficult, in some respects, to see what advantage the sweat-shop system has over the serfdom of Russia. The vision dims in the contemplation of its damning effects, and one is led to wonder at the glaring falsity of a system of commercial ethics which permits the sacrifice of human flesh and blood for the sake of producing ultra-cheap articles of clothing, and to the consideration of whether, after all, the apparent satisfaction of the East Side Jew is not more of a stolidity, savoring of that still more extreme principle, fatalism; it has to be so, it will be so, and that is all there is to say about it. He stares at what he regards as his destiny; it is a hard one, but he accepts it philosophically, because he sees nothing else to do. Inhabitants of warmer climes would be tempted to suicide.

The odors of the East Side are also distinctive, and can be met with nowhere else. They speak of poor sanitation, which is not to be wondered at with such a density of population, rendering good sanitation very difficult. Dirt there was little; cleanliness of person was the rule rather than the exception. Women and children, crowding the door-stoops and window-sills and swarming over the sidewalks and streets—the average Jew has a numerous progeny—in spite of the beads of perspiration which the pitiless summer sun brought out on their bodies, gave evidence of soap and water in liberal quantities. The number of bath-rooms in the tenements is, however, very limited, which must be reckoned a calamity. Of real suffering on account of lack of food there seemed very little; the sidewalks on both sides of the street were lined with the push-carts of street merchants, two out of every three being loaded with eatables. The goods which sold most readily were chickens and fish, although vegetables and fruits of fairly good quality, and of great variety, were far from being a drug in the market. A brisk and sharp trade was driven—the briskness and sharpness may be gauged from the fact that both buyer and seller were Jewish—right up to past midnight. Large stacks of unleavened bread were offered for sale on almost every street-corner. This lack of actual want speaks loudly for the manner in which the various Hebrew charitable associations cared for the strikers while the trouble lasted.

Of beer saloons there are comparatively few. The Jew is not a tippler. The soda-water stands were well patronized, however, the various colored liquids appearing highly charged with aniline dyes. One villainous-looking concoction labeled "Violetine," of a dark green tint, resembled nothing so much as "knock-out drops." My readers will pardon me for refraining from sampling these potions.

The foul air and unsanitary conditions are naturally antagonistic to health. One of the pathetic sights to be witnessed is the large number of men and women—principally the latter—who appear with faces and necks wrapped up. Cancer is said to be prevalent to an awful degree. Then there is a full percentage of those of whom a celebrated writer has said: "Babylon in all its desolation is a sight not so awful as that of the human mind in ruins."

I cannot attempt, in an article like this, to describe at length conditions on the East Side; a personal acquaintance is really necessary for the reader to enable him to acquire an accurate judgment on the subject.

May I not add, however, that the establishment of a Society for Discouraging the Purchase of Sweat-Shop Clothing would be another step taken in behalf of these poor people? We have had crusades against the less offensive Chinese laundry; now let us have one against the sweat-shop.

In conclusion, let me announce the fact that in connection with the American-Hispano War, the love of the East Side Jews for their adopted country asserted itself in the offer of 5,000 young Hebrews to form a regiment at a meeting presided over by the celebrated philanthropist, Mr. Nathan Strauss. Since then, a similar proposition has been brought forward, and was for a time under serious consideration.

THE WORLD moves by personality. All the great currents of history have flowed from persons. Organization is powerful, but no organization has ever accomplished anything until a person has stood at the centre of it and filled it with his thought and with his life.—Henry Van Dyke.

Helps on the Sunday School Lessons.

JOINT DIOCESAN SERIES.

SUBJECT:—Old Testament History from the Creation to the Death of Moses.

By the Rev. ELMER E. LOFSTROM

THE MOUNT THAT BURNED WITH FIRE.

FOR THE NINETEENTH SUNDAY AFTER TRINITY.

Catechism: XVII. and XVIII. Visible Sign, Inward Grace. Text: Heb. 12: 18, 22. Scripture: Ex. 19: 16-25; 20: 1-2, 18-21.

ON THE forty-sixth day after the Passover, the Children of Israel encamped before Mt. Sinai (xix. 1). Here they remained the rest of the year, as the Passover was celebrated here before they left (Num. ix. 1, 2). It was on the fiftieth day, which became the Feast of Pentecost, that God spoke to them out of the Mount. Now it is plain from a reading of the nineteenth and twentieth chapters together, that this event is something more significant than the recital or the deliverance of ten commandments which the people must not break. The key to the understanding of the important event is given in Chap. xix. 5. What really happens here at Mt. Sinai, is the making of a solemn "Covenant" between Jehovah and the people whom He had redeemed or "purchased."

He had made a somewhat similar Covenant in a very solemn manner with Abraham (Gen. xv.). Up to this time, He had always referred back to that. "I am the God of Abraham, of Isaac, and of Jacob." Now (vs. 3-6), they are themselves to enter into a Covenant with God on their own behalf. The terms are these: Though all the earth is Mine, if ye will obey My voice indeed and keep My covenant, then ye shall be a peculiar treasure unto Me above all people." The basis of it was laid on the fact of their deliverance from Egypt, by which they knew Jehovah as a faithful Deliverer, from their own experience; not from the testimony of the Patriarchs.

This Covenant was a very significant thing to the Hebrews. It is hard for us to realize what a solemn and binding thing a Covenant was to Oriental people. The nearest thing we have to it perhaps is the wedding of two persons in true marriage, when, as we are told, they are no longer twain but one flesh.

To them a covenant meant just such a sacred compact binding the parties to it together in loving agreement forever.

Dr. Trumbull says:

"The most sacred of all forms of covenanting in the East is by two persons commingling their own blood by its drinking or by its intertransfusing in order that they may come into a communion of very life. Two persons who wish to become as one in a loving blood-friendship, will open each a vein in his own arm and allow the blood to flow into a common vessel, from which both parties will drink of the commingled blood. Or, again, each person will open a vein in one of his hands, and the bleeding hands will be clasped together so that the blood from the one shall find its way into the veins of the other. Or yet again, the two will share together the substitute blood of a sacred animal. Usually in such a case, a written compact is signed by each party and given to the other, with the stamp of the writer's blood upon it as a part of the ceremony of covenanting; and this writing is carefully encased in a small pocket or casket and guarded by its holder as his very life."

Now in the light of such customs, read Ex. xxiv. 4-12, especially 6-8. In Heb. ix. 19 we are told that Moses sprinkled the book of the Covenant itself; and to complete the analogy, the record of the Covenant itself, or the "testimony," written on the stone tablets, was encased in the ark (Ex. xl. 20), which became the most sacred thing they possessed. This point of view gives significance to the Commandments, which they could not have if we regarded them simply as arbitrary commands, even of an All-Wise God. The Ten Commandments, or Ten Words, are the explicit statement of what must be avoided by those who were bound by this close covenant tie to Jehovah. Their acts as His covenant people would reflect upon Him and His honor. Therefore were they binding upon them, and therefore, too, the summary of the Law, as given by Jesus Christ, includes all the ten words; and so, too, St. Paul's "Love is the fulfilling of the Law." From the other side, in return for this, they were to stand in a peculiar and most blessed relation to the Lord of heaven and earth, as His own people whom He would lead and care for and use.

From the history of the making of this covenant, the partic-

ular verses selected for the lesson are those which show how God made His Presence known to all the people, how that Presence was so terrible, or struck such awe into the hearts of the people, that they begged Moses to act for them. In this part of the narrative, there are some things to be particularly noted.

The design of the whole was intended, for one thing, to deepen their awe and reverence for Jehovah. They had proof of His power already in the plagues and passage of the Red Sea. Jehovah had brought them out as though carried on the wings of an eagle (xix. 4), who carries her young on her back, interposing herself between the enemy and her offspring. He had cared for them so tenderly that they were apt to forget the honor due Him; as indeed they had when they asked, almost insolently, "Is Jehovah among us, or not?" Now, by this vivid and sublime manifestation of His glory, they learned something of the tremendous grandeur of their Lord. It was so terrible that even Moses, who said to the people, "Fear not," himself did "exceedingly fear and quake" (Heb. xii. 21).

It was meant also to impress the people with the authority of Moses. As they were impressed by the terrible grandeur of their Lord, their respect for His representative would be increased also (v. 9). It was for this reason, that his authority might be established, that in the first part of this ceremony, "Moses spake, and God answered him by a voice."

Both purposes were accomplished. So far from needing to be kept away from the Mount by the fence, the people "removed and stood afar off," and on the other hand, begged Moses to stand between them and to speak to them for God.

Neither of these lessons is out of place to-day. A superficial knowledge of the loving Father, is apt to make us approach Him without due reverence and holy fear. This danger is not so great in the public worship of our own Church, as where extemporaneous worship is the rule. But the lesson of carefulness in their private prayers may well be impressed upon the minds of the children.

An opportunity is here given also for some definite teaching as to the place and authority of the Minister of Christ in His Church to-day. His authority is given him from above. He does not take it upon himself, nor is it given to him by the people. Christ Himself has promised to be with His Church to the end of the world. It was to the apostles He spoke, as He commissioned them; so we believe that He is with the "Ministers of Apostolic Succession to the end of the world" (P. B., page 553). Believing this, we should honor the priest's office and try to hear, in what he says, God's own message to us. Both of these lessons may be amplified by the teacher, especially the last.

The question is raised by some as to the "priests" spoken of in v. 22, as this was before the institution of the Aaronic priesthood. See Ex. xiii. 2. We know also that heads of tribes acted as priests.

"BETHANY."

"NOW JESUS LOVED MARTHA AND HER SISTER AND LAZARUS" (St. John xi. 5).

Friends of the Master! blessed three
Of quiet little Bethany!
With whom the Son of Mary moved,
The family that Jesus loved!
How happy they, in having seen!
Still more, His friends in having been!

"Much serving!" Martha, loving heart!
Yet leaving the far "better part"
To Mary, mystic, tender, sweet,
Of worship at the Master's Feet,
And he who in the grave had slept
And fitting after silence kept.

A friendship theirs, one deepest, best
With Jesus, oftentimes their guest;
And since men dwelt together, this
The highest type of friendship is.
Teaching weak mortals how they can
Claim as their Friend, the Son of Man!

Unseen, in form, the Saviour yet
As in that home by Olivet,
To all who will, His presence lends,
And ever deigns to call us friends.
So even now, our home may be
Another Holy Bethany.

Chicago, Ill.

HERBERT B. GWYN.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE DIFFERENCE BETWEEN TWO CHURCHES.

To the Editor of The Living Church:

A FRIEND of mine, traveling this summer in Ireland, made several local inquiries as to the difference between the Irish and English Churches. One native considered that Mr. Gladstone had caused quite a difference between the two; and also that in Ireland they had "no tomfoolery." Another reply given will, I think, be of more interest to your readers:

"Faith, ma'am, just the difference between an alligator and a crocodile!"

This assertion may be thought to throw light on the assertion sometimes made that the Anglican Church is "neither fish, flesh, nor fowl."

Faithfully yours,

PAUL ROGERS FISH,

St. Mark's Church, Springfield, Vt., Sept. 11, 1902.

THE NAME OF THE CHURCH.

To the Editor of The Living Church:

AT THE late Florida diocesan convention the Bishop of Southern Florida declared the Church's name unscriptural. While other Bishops may not have spoken so decisively, others are going to do so *ex cathedra* before the next General Convention. The required unity of purpose and action among the clergy and laity may best be promoted by their keeping in mind that the name is unscriptural, schismatic, and a hindrance to our work. Thus the issue cannot be doubtful in the coming contest between principle and expediency. T. A. WATERMAN.

MR. LOFSTROM'S HELPS ON THE S. S. LESSONS.

To the Editor of The Living Church:

I DESIRE, through your columns, to thank the Rev. Elmer C. Lofstrom for the "Helps" on Sunday School Lessons of the Joint Diocesan Series.

I do this, not because I use these lessons in my Sunday School, but because his instructions are real helps to me in a course of sermons I am now giving to my evening congregation. My parish is a small country one wherein most of my people are lamentably ignorant of Old Testament history, and are still less acquainted with its bearing upon Christian truth and Christian living. Mr. Lofstrom's "Helps" seemed so to fit the needs of this situation, that I adopted them, and am pleased to note a strong and growing interest among my congregation in the sermons I have based upon them.

I thank Mr. Lofstrom, and venture to suggest that some of my clerical brethren who may be placed in parishes similar to mine, might do well to make similar use of his lucid and instructive "Helps."

H. NEWMAN LAURENCE.

The Rectory, Pine Plains, N. Y.

THE WORKINGMAN IN THE CHURCH.

To the Editor of The Living Church:

THE Chicago *Inter Ocean* of August 31st contained an article entitled, "Do Churches Welcome the Workingman?" wherein were related the experiences of a reporter who visited six Chicago churches, dressed as a workingman, in clean but shabby clothes.

Among the churches selected by the investigator was an Episcopal church whose congregation numbers many wealthy and fashionable people. When the reporter arrived, "the church was comfortably filled. Next to the aisles in the rear pew sat several young men, presumably ushers. They glanced at the man standing in the door, but none made a move to show him a seat. The peroration of the speaker occupied at least ten minutes, and the man stood patiently by the door. The chimes of the clock in the

tower of the church, a gift from one of its wealthy communicants, warned the speaker of the hour, and he brought his discourse to a close."

"The plate was not passed to the man standing just within the door. The ushers seated in the rear pews took fleeting glances at him, but gave him no encouraging expression to approach and request a seat. The colored janitor came into the vestibule and bolted back the outside doors. He peered through a small door into the audience-room at the stranger, and for several moments stood watching him curiously."

"The man turned around and walked out of the church. Two or three persons were standing in the vestibule, but they only glanced at him in an inquiring manner and resumed their conversation."

Of course there is no way of knowing whether this story is true or false, but the article from which it is taken is temperately written and has every indication of a true narrative. The reception at several of the other churches visited was similar to that described above, while at two places a greeting more or less cordial was extended the visitor.

It is hardly worth while to discuss whether or not manual laborers attend church. We know that in our communion they are few indeed.

What are the causes of their apathy? What should be done to attract them?

To the first question many answers have been given, chief of which is the one this reporter would doubtless give—Unsociability. Other reasons alleged are, Ritualism, Pew-renting System, Doctrinal Sermons, Sunday newspapers, etc. Although each and all of these may be partly responsible for people remaining away from church, even a superficial inquiry should convince that there is something else of greater import than any of the excuses most often given.

If the laboring men object to the pew-renting system, they do well; so do many Churchmen, and the free seat idea is growing. Already there are many churches where may be found "All seats forever free," as a Detroit clergyman used to advertise. But in these churches we do not find any larger congregations than in those where pews are rented.

If a person goes to church for the only purpose that anyone should attend—to worship God—is it creditable that he should be offended because a seat is given him in a side aisle instead of in the middle aisle? And if no seat is offered, should not a person help himself? If he goes for sociability, it is small cause for regret if he is snubbed.

But Churchmen, both clergy and laity, are much to blame for the low estimate outsiders place upon the Church's mission. The rector often stands at the door after services to speak with members of the congregation and to meet strangers. All sorts of social meetings are invented for gathering unwilling dollars to supply the material needs of the parish, and guilds are organized which are more social than religious in character. Can we blame the non-church-goers, then, if they look upon the Church as an ethical and social club?

This man had a just complaint; he was discriminated against. Since the custom was to escort the worshippers to seats, he had a right to the usual courtesy; but why should not each one sit where he pleases, without any usher to interfere?

In churches where there is a "high" ritual, the attendance is quite as good, as where a "low" ritual obtains; and as for doctrinal sermons, it is idle to attribute the small congregations to them. The average man knows nothing and cares nothing about our doctrines.

All these supposed causes can best be answered by pointing to the Roman Catholic congregations. Imagine, if you can, a Roman Catholic laboring man remaining away from church to read the Sunday paper; or because the mass is in Latin, and therefore too "high" for his understanding; or because the pews are rented and the ushers and the priest do not shake hands with him and ask him to come again; or because he cannot accept the doctrines of the Church. The idea is ridiculous.

While, as was said before, these are all responsible in a small degree, there are two causes each far more important than those commonly offered. The first has already been considered; that is, the mistake by Christians of putting the Church on a level with social clubs. As long as we encourage people to expect social recognition, so long will they look for it and demand it.

The greatest reason that workingmen and all men do not attend church is because they see no need for it. Their God is Mammon, and they serve him faithfully six days in the week. The dangers that threaten the Church are economic rather than theological. The low level to which social justice has fallen re-

acts upon religion, and man's faith in his Creator weakens and dies.

So long as men must pay tribute to their fellows for the privilege of working for a living, God will not receive thanks for benefits bestowed. The man who *allows* others to use *his* earth, which was given to all men by a common Father; receives the honor due to God. We call him a successful Captain of Industry; what would Christ call him?

We are not only losing faith in God, we have lost faith in ourselves. Instead of depending upon our own exertions for building the material church, we look about for some millionaire to help us. How often do we hear a clergyman say that if only some man of wealth would aid him, how much might be accomplished! Deceive ourselves as we may, this man of wealth stands, in our minds, in the place of God.

To bring back the lost sheep, the false shepherd must be driven out. No matter how powerful the false god, he is an idol and must be dethroned. Justice must displace expediency.

"The dearest idol I have known,
What'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee."

For those who would know why the masses do not attend church, let them read Henry George's letter to Pope Leo XIII., on "The Condition of Labor." In that book he said:

"Herein is the reason why the working masses all over the world are turning away from organized religion.

"And why should they not? What is the office of religion if not to point out the principles that ought to govern the conduct of men towards each other; to furnish a clear, decisive rule of right which shall guide men in all the relations of life—in the work-shop, in the mart, in the forum, and in the senate, as well as in the church; to supply, as it were, a compass by which, amid the blasts of passion, the aberrations of greed and the delusions of a short-sighted expediency, men may safely steer? What is the use of a religion that stands palsied and paltering in the face of the most momentous problems? What is the use of a religion that, whatever it may promise for the next world, can do nothing to prevent injustice in this? Early Christianity was not such a religion, else it would never have encountered the Roman persecutions; else it would never have swept the Roman world. The sceptical masters of Rome, tolerant of all gods, careless of what they deemed vulgar superstitions, were keenly sensitive to a doctrine based on equal rights; they feared instinctively a religion that inspired slave and proletarian with a new hope; that took for its central figure a crucified carpenter; that taught the equal fatherhood of God and the equal brotherhood of men; that looked for the speedy reign of justice, and that prayed *'Thy Kingdom come on Earth'*"

"To-day, the same perceptions, the same aspirations, exist among the masses. Man is, as he has been called, a religious animal, and can never quite rid himself of the feeling that there is some moral government of the world, some eternal distinction between wrong and right; can never quite abandon the yearning for a reign of righteousness. And to-day, men who, as they think, have cast off all belief in religion, will tell you, even though they know not what it is, that with regard to the condition of labor, *something is wrong!* If theology be, as St. Thomas of Aquin held it, the sum and focus of the sciences, is it not the business of religion to say clearly and fearlessly what that wrong is? It was by a deep impulse that of old when threatened and perplexed by general disaster, men came to the oracles to ask, In what have we offended the gods? To-day, menaced by growing evils that threaten the very existence of society, men, conscious that *something is wrong*, are putting the same question to the ministers of religion. What is the answer they get? Alas, with few exceptions, it is as vague, as inadequate, as the answers that used to come from heathen oracles.

"Is it any wonder that the masses of men are losing faith? . . .

"Now what is the prayer of Christendom—the universal prayer; the prayer that goes up daily and hourly wherever the name of Christ is honored; that ascends from your Holiness at the high altar of St. Peter's, and that is repeated by the youngest child that the poorest Christian mother has taught to lisp a request to her Father in Heaven? It is *'Give us this day our daily bread.'*"

"Yet where this prayer goes up, daily and hourly, men lack bread. Is it not the business of religion to say why? If it cannot do so, shall not scoffers mock its ministers as Elias mocked the prophets of Baal, saying, 'Cry with a louder voice, for he is a god; and perhaps he is talking, or is in an inn, or on a journey, or perhaps he is asleep, and must be awaked.' What answer can those ministers give? Either there is no God, or He is asleep, or else He does give men their daily bread, and it is in some way intercepted.

"Here is the answer, the only true answer: If men lack bread, it is not that God has not done His part in providing it. If men willing to labor are cursed with poverty, it is not that the storehouse that God owes men has failed; that the daily supply He has promised for the daily wants of His children is not here in abundance. It is, that impiously violating the benevolent intentions of their Creator, men have made land private property, and thus given into the exclu-

sive ownership of the few the provision that a bountiful Father has made for all.

"Any other answer than that, no matter how it may be shrouded in the mere forms of religion, is practically an atheistical answer."

U. A. H. GREENE.

THE TREE OF LIFE.

To the Editor of The Living Church:

IN THE editorial, "Who Shall be Admitted to the Holy Communion?" reference is made to the Tree of Life in the Garden of Eden, and seemingly implies that our first parents did not eat of it before the Fall. Such formerly was my opinion, but I have found that others take the contrary view, that they did eat of the tree, which was for the purpose of keeping their bodies in their vigorous condition. They were cast out of Eden to prevent their having access to the tree which would have kept them alive physically forever, if they could continually have eaten of it.

I would like to know which view has the greater weight of authority.

Respectfully,

Healdsburg, Calif., Sept. 11, 1902. UPTON H. GIBBS.

[This question would seem to be answered by the text itself, in Gen. III. 22, 23: "And the Lord God said, Behold the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden."—EDITOR L. C.]

CATHOLIC BELIEF AND TERMINOLOGY.

To the Editor of The Living Church:

I AM but a layman and do not wish to appear presumptuous.

But a question has arisen upon which it seems necessary that American Catholics should take a decisive stand. I refer to the question of Terminology.

The "Protest" from the Rev. H. A. Stonex, published in this week's issue of THE LIVING CHURCH, calls for a reply. His challenge is addressed to Father Coleman, but in it, he virtually demands that all Churchmen who believe that they are pledged to defend the Invocation of Saints, Confession, Purgatory, and the Mass, should give their authority for so believing.

Our Lord Jesus Christ founded upon this earth, One Holy Catholic Church. By the efforts of the apostles, this Church was established in different portions of the world. For six centuries the Church, though geographically far divided, remained an unbroken Unity.

During these six centuries, the Holy Spirit dwelt within the Church, guiding her Councils so that the declarations which they made were stamped with the character of infallibility. They were the Voice of God.

Likewise the Spirit-guided Church of this period possessed a *working system*. Of this system, the Invocation of Saints, Confession, Purgatory, and the Mass, formed integral parts.

After the sixth century there was a division in the Church. The voice of her Councils was no longer the Voice of God, for there were two voices. Her working system became changed. Practices which had never been authorized by the Undivided Church were introduced. The result was, the innovations which we repudiated at the Reformation.

The decrees and the working system of the Undivided Church of the first six centuries are binding upon every Catholic Communion in the world to-day. Consequently, they are binding upon us. This is our authority.

And I heartily agree with Father Coleman, that the terminology of the Undivided Church should be the terminology of the Church to-day. "No vocabulary since Henry VIII.'s time is half so good."

Respectfully,

Tecumseh, Neb., Sept. 13, 1902. W. W. BARNES.

To the Editor of The Living Church:

IN THE last copy of THE LIVING CHURCH the Rev. H. A. Stonex asks me to show him in the Bible, Prayer Book, or Canons of the Protestant Episcopal Church, that he is pledged to defend Confession, the Hail Mary, Purgatory, and the Mass. THE LIVING CHURCH has labored in vain with him (a regular reader, as I presume), if it has not shown him that the Episcopal Church, being an integral part of the Catholic and Apostolic Church, is committed to all that the whole Church throughout the world has accepted as Catholic, if the Episcopal Church can make good that claim of Catholicity. I prefer to think that she can do so. I am therefore sorry that the reverend

gentleman has called upon me to expose the faults of our common Mother in so far as she, in her Prayer Book and general practice, has seemed to cast a doubt upon her own loyalty to the Catholic religion.

My astonished brother may find the charter for the sacrament of Penance quite unmistakably set forth in the Gospel for Low Sunday, and in the Prayer Book he can find its defence as a practice, if he is trained to look for the double meaning and reluctant assent of the Book of Common Prayer to certain doctrines and customs of the Catholic Church. I take it for granted that the Catholic mind can find assurance of Confession intended in one of the Exhortations in the Communion Office. Whether it is sufficiently explicit for the Protestant mind, seems to be very doubtful. With the aid of the English Prayer Book, however, and some recent utterances of General Convention by the Bishops of this Church, one would suppose that the comfort of Absolution went with the unburdening of the troubled heart, and that that neglected sacrament was really in the mind of the Episcopal Church.

As to the latter half of the "Hail Mary," added by the Church to its Scriptural fore part, a full and satisfactory account may be found in two scholarly books, one written by an American, the other by an English Churchman, viz., Dr. H. R. Percival's *Invocation of Saints*, and Bishop Forbes' work *On the Thirty-nine Articles*. Bishop Forbes tells us that his friend Dr. Pusey supplied him with the quotations of the Fathers on the subjects of Invocation of the Saints and Purgatory, so that one may expect to find accurate and complete handling of those themes. And as to the Mass, the thing is of greatest importance, which we must be sure to emphasize and know that we have; then the name, which the pure English Reform perpetuated in the First Prayer Book of Edward VI., and was only dropped in deference to Protestant prejudice, will be not worth considering. Its convenience and universal use will weigh on the side of its retention, there being nothing "Romish and wrong" in the doctrine subjoined. W. B. COLEMAN.

Chadwicks, N. Y., Sept. 16, 1902.

ORIENTAL MENDICANTS.

To the Editor of *The Living Church*:

AN ARTICLE reprinted from the *London Church Times* in your editorial columns of Aug. 30th, relative to Oriental Mendicants, might well, I think, be more emphasized.

Not many days since, a party of Orientals representing themselves to be priests and deacons of the Orthodox Church, canvassed this district. They sought "documents," and funds for "an orphanage in the Sopotamia." They offered as credentials multitudinous "documents" from indiscriminate dissenting pastors and preachers, a letter from at least one Western Bishop, and carefully non-committal missives from various priests and deacons Westward; also a *printed circular* purporting to be from their Bishop.

Of course there was no further appeal at the time, but I found considerable discrepancy in the statements made by them in various places; e.g., they assured me that they had not yet seen our Bishop, as they were but now arrived from the West, and for that reason had no letter from him. On the following day the Bishop stated to me that they had called on him some days earlier in Fargo and he had refused them letters.

I had a parallel experience in San Antonio some four years since, with men of strikingly similar appearance and purposes.

Now, these men may have been true, but appearances were not much in their favor.

When the clergy participate in forwarding people whom they cannot fully and heartily endorse, is it any wonder that we find the cause of foreign work comes into question, and that the laity openly tell us that they "have no time for foreign missions"? Is such a course wise? Is it honest?

Larimore, N. D.,
Sept. 17, 1902.

Faithfully,
EDWARD WELLES BURLESON.

VESTED WOMEN.

To the Editor of *The Living Church*:

THE Rev. Upton H. Gibbs "cannot see that the vesting of women in choirs is other than a question of taste." He adds: "No objection is urged against women wearing the academic gown and hood and cap, if they have gained the requisite degree."

I humbly beg Mr. Gibbs' pardon. Every "objection" is raised to this very thing, by thousands, who see in it an indecorous unfitting; but tricks of that sort, played outside the House

of God, are not deserving of censure as severe as when the Catholic and correct form of worship is directly affected.

Goshen, N. Y., St. Lambert, 1902. GEO. W. DUMBELL.

[This was received just too late for last week's issue, in which the discussion of the subject was concluded, and is therefore given place, but without intending that the subject should be re-opened.—EDITOR L. C.]

DID OUR LORD WEAR A BEARD?

To the Editor of *The Living Church*:

IT HAS been repeatedly demonstrated by scholars and antiquaries that until the ninth century A. D., in all representations, our Blessed Lord was beardless. It was not until then that artists and sculptors, bringing forward their private fads into prominence, grew a beard on the Redeemer's face. It was adopted in the same spirit as that which prompted the same artists to represent the Holy Apostles in mediæval dress, and St. George in full plate armor.

It is much more probable that men living near to the time of Christ should represent Him as He was, than men of the thirteenth, fourteenth, and fifteenth centuries. How, then, can your correspondent assert so confidently that Christ certainly wore a beard, or that the contrary is "irreverent" and "profane"?

Southampton, L. I.,
Sept. 19th, 1902.

Sincerely,
HAROLD W. BELL.

TWO BOOKS COMMENDED.

To the Editor of *The Living Church*:

I HAVE not seen mentioned by any of your correspondents, Dr. Samuel Seabury's *Office and Work of the Holy Ghost*; essays delivered at the General Theological Seminary in 1840; and by the same author, *The Testimony of Eusebius on St. Peter's Visit to Rome*. The latter fully justifies your position on this old question; and Dr. Seabury was no mean scholar.

Cordially yours,
R. H. WEVILL.

THE POLISH MEMORIAL.

To the Editor of *The Living Church*:

I CANNOT refrain from expressing my appreciation of your leading editorial in your issue of September 20th. Grand, is not too large a word to express my admiration of your logic.

I have come to the conclusion, after many years of hoping, that union or intercommunion with Rome is not for this generation. Any act on our part towards seeking recognition from the Roman Pontif would, it seems to me, be the height of folly, and most humiliating. At the same time, to play fast and loose with Protestantism, is equally foolish and puerile. To declare our standard of Catholicity, and be loyal to ourselves as Catholics, seems to me to be our only hope and salvation. And surely in this country at least, a disintegrating and restless Protestantism may find a true *Via Media*, and the Catholic bodies, both Greek (or Russian), and Polish, will find a home where union on ancient lines may be had, without modern Papal accretions. Oh, that we, Protestant Episcopalians now in name, but American Catholics in reality, may see our way, clear to brush off the cloud of cobwebs which hang above us, eliminate our distressing civil title for our true and lawful name, and, marching on under the banner of the Holy Cross, led by the great Captain of our Salvation, Jesus Christ, become the home of all true Catholics, who will have none of Rome or Geneva, and that our dear Mother may be known in law and in the hearts of all the people of these United States as the AMERICAN CATHOLIC CHURCH.

Corry, Pa., Sept. 19, 1902.

HARRY HOWE BOGERT.

MEN weave in their own lives the garments which they must wear in the world to come.

JOHN W. MACKAY was fond of relating this story:

Shortly after St. Patrick's Cathedral was completed, a faithful devotee on his way to mass met a lukewarm Orangeman and persuaded him to enter the Cathedral to admire its beauties and listen to the wonderful music. In the crowded attendance they obtained seats two or three rows apart. The visitor was so overcome with the splendor of the interior that he turned and in quite an audible tone said:

"Say, Mickey, that bates the divil."

"Yes," replied Mickey, "that's the intintion."—*New York Times*.

Literary

A Dictionary of the Bible: Dealing with Its Language, Literature, and Contents, Including the Biblical Theology. Edited by James Hastings, M.A., D.D., with the Assistance of John A. Selbie, M.A., D.D., etc. Volume IV., Pleroma-Zuzim. New York: Chas. Scribner's Sons. Edinburgh: T. & T. Clark, 1902.

With this volume Dr. Hastings and his scholarly co-workers bring their notable task to an end. We have criticized the work in a previous notice as taking for established results, critical conclusions which, although adopted by a large majority of contemporary higher critics, are largely conjectural. We maintain this because these scholars have rejected immemorial tradition in favor of the uncertain evidence of style, and have not as yet discovered sufficient historical evidence to justify their conclusions. We have also pointed out the rationalistic assumptions which have governed the reasoning of these critics, and their refusal to allow for the effects of supernatural inspiration, in dealing with peculiarities of style. We reject *in toto* the premise that biblical literature may be treated successfully like any other literature.

But we are thankful for the relatively moderate position of this work, as compared with that of the Encyclopedia edited by Dr. Cheyne. We recognize the learning displayed and the great value of most of the articles. No student who allows for the critical prepossessions which we have mentioned, will fail to find this Dictionary helpful and well nigh indispensable.

The articles in this volume which chiefly lie open to adverse criticism treat of the Psalms (in which very little is left of Davidic authorship), I. and II. Samuel (which is distributed to two narratives with miraculous exactness), Zechariah (the unity of which is denied), and the doctrinal articles, which are strongly Protestant. Perhaps this last defect was inevitable; but it precludes a Catholic-minded student from relying on this work in studying scriptural teaching concerning such topics as Predestination, Priesthood, Regeneration, Sacrifice (of the Eucharist), Salvation, and Worship. A notable opportunity to enrich the science of Liturgies was missed when the last named topic was given to Dr. W. F. Adeney.

Valuable articles are given on the Books of Revelation, Romans, Thessalonians, Timothy, and Titus; and those on the Power of the Keys, Septuagint, Son of God, Versions (several articles), Vulgate, and Writing, constitute notable monographs, written by competent scholars. The last two which we have mentioned are especially to be commended. But the article on Son of Man is theologically inadequate, although full of critical learning; and that on Sacraments is exasperatingly inconsequential, when we consider that the writer, Dr. Plummer, recognizes that the term Sacrament has a wider as well as a restricted use.

We have noticed but a few samples. The work contains a multitude of articles which are admirable and trustworthy. In fact this may be said generally of those which are not affected by theological or critical bias.

FRANCIS J. HALL.

The Jewish Encyclopedia. A Descriptive Record of the History, Religion, Literature, and Customs of the Jewish People from the Earliest Times to the Present Day. Isidore Singer, Ph.D., Projector and Managing Editor. Complete in 12 volumes. Vol. II., Apocrypha—Benash. New York and London: Funk & Wagnalls Co., 1902.

Our examination of the first volume of this great work led us to commend it highly. This second volume confirms our impression that Dr. Singer and his many consulting editors and contributors are furnishing us with a thesaurus of matter nowhere else readily accessible, and doing this in a manner which will make their Encyclopedia the leading work of reference on Jewish topics for some time to come.

A sufficient portion of the work has now appeared to show that while the editorial standpoint is thoroughly Jewish, the tone of the articles is as a rule scholarly rather than partisan. As a consequence, Christian readers will find the work valuable and generally trustworthy.

Entire avoidance of bias cannot be expected in a work of this kind, of course, but it does not here assume offensive forms and appears chiefly in articles the very titles of which are likely to put the Christian reader on guard. Thus, one would hardly look for an entirely just estimate of Christian theologians in Jewish literature, and the articles that treat of St. Athanasius, St. Augustine, and St. Thomas Aquinas cannot be rightly taken as doing full justice to these doctors. But it is profitable none the less to learn how such writers impress the Jewish mind.

Old Testament literature naturally receives much scholarly attention. None of the Old Testament book titles fall within the alphabet covered by this volume, it is true; but such articles as Aramaic Language, Archaeology, Assyriology, and Belshazzar, give much information touching the Old Testament, drawn from Jewish lore and from the latest researches of gentile scholars. The last

named article adopts for its critical view the theory of a late origin of the Book of Daniel.

Some very interesting articles of a doctrinal and hermeneutical type appear. That on Articles of Faith give the Creed of Maimonides in full. One on Atonement recognizes patient suffering as having a purgatorial value, but betrays the difficulties which the cessation of Sacrifice, unaccompanied by recognition of the Messiah, has imposed upon Jewish theology. The article on Attributes exhibits the close resemblance existing between Jewish and Unitarian ideas of God.

The articles throwing light on Jewish history in mediæval and modern times are very numerous. Various countries and places are treated in relation to the local fortunes or misfortunes of the Jewish race. For instance we have articles of this kind on Arabia, Aragon, Asia, Austria, Babylonia, Bagdad, Baltimore, Bavaria, and Belgium. The article on Bar Kokba also gives a valuable though mournful bit of history.

Among the most scholarly articles are those which treat of the efflorescence of Jewish philosophic thought which occurred in Spain and elsewhere in the scholastic era. We notice especially the articles on Aquinas, Arabic-Jewish Philosophy, Aristotle in Jewish Literature, Averroism, and Avicenna. As is perhaps inevitable, the indebtedness of St. Thomas Aquinas and other Christian philosophers to Judaic thought is somewhat over-estimated. But the Christian scholastics certainly derived much from Jewish sources—Arabian and Spanish.

We conclude our second notice with a renewal of our general commendation of the Jewish Encyclopedia. We hope that nothing will hinder its prompt completion.

FRANCIS J. HALL.

The Fortunes of Oliver Horn. By F. Hopkinson Smith. Illustrated by Walter Appleton Clark. New York: Charles Scribner's Sons.

A thoroughly charming story in Mr. Smith's best style, full of delightful touches of Southern life "befo' de wah" and of New York of forty years ago.

The characters are well and clearly drawn and we know and love them almost like real people. Miss Clendennin, the sweet "old maid," is dainty and attractive, but the real hero of the book is undoubtedly dear Richard Horn, the visionary inventor. The love story of Oliver and Margaret is true to life; and all the surroundings are altogether natural and pleasing.

We have seldom read a more agreeable story or one of finer perception of truth and reality.

The Blue Badge of Courage. By Henry H. Hadley. Akron, Ohio: The Saalfeld Publishing Co. Price, \$1.00.

This is a sort of biographical sketch of Colonel Hadley, who has devoted many years of his life to rescue work in New York. He was at one time at the head of the Church Army, and was active in the mission of St. Bartholomew's parish, under the Rev. Dr. Greer. The book is very interesting and shows a great and consuming zeal for the rescue of sinners. It is written in very colloquial English and without any attempt to make it refined. Indeed the author concludes his preface with the words: "I hope I have not made it 'too respectable.'" We do not think he need apprehend anything on that score. A few of the funny stories seem to us rather to overstep the bounds of propriety; but nevertheless the book is strong.

The Queen of Quelparte. By Archer Butler Hulbert. Illustrated by Winfield S. Lukens. Boston: Little, Brown & Co. Price, \$1.50.

There are many people who will like such inverted intrigue as makes up the substance of this story. The plot is one of those thick and bloody ones, that even the most blasé novelomania will revel in. The reader is transported to China, and to that portion of it which lies next the Czar's possessions. Superstitions, the most horrible, may be the heritage of these peoples. If so, the most of the readers in this country will gladly remain in ignorance of them. The story is dramatic, but unpleasant. It is well constructed and consistent as a story, but there is too much villain and too many of them for the ordinary reader.

Rob and His Gun. By William Alexander Linn. Illustrated. New York: Charles Scribner's Sons. Price, \$1.00 net.

This is a healthful and interesting account of Robert Edsall's summer vacation. There is nothing but what a robust boy might have experienced under as capable a guide and companion as Sam. Sam knew how to manage a gun, also a boy with his first gun, which is notable. The hunting took the lad through the mysteries of snipe and quail shooting, duck and wild goose hunting, the art of training hunting-dogs, and the author gives an account of their very useful helps in the field. The book will interest any natural boy, and will be an inspiration to out-door sports. The illustrations from photographs are excellent.

DAILY PUBLIC PRAYER is not only an instinct of natural piety found even amongst Mohammedans, but it is a duty expressly enjoined in the Prayer Book. Yet, not many are the churches wherein, even "once a day," as the Bishop of Lincoln desired, this rubric is obeyed.—*N. Green Armytage.*

Glengarry School Days

BY RALPH CONNOR,

Author of "Black Rock," "The Sky Pilot," etc.

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CHAPTER II.

THE DEEPOLE.

ARCHIBALD MUNRO had a steady purpose in life—to play the man, and to allow no pain of his—and pain never left him long—to spoil his work, or to bring a shadow to the life of any other. And though he had his hard times, no one who could not read the lines about his mouth ever knew how hard they were.

It was this struggle for self-mastery that made him the man he was, and taught him the secrets of nobleness that he taught his pupils with their three "R's;" and this was the best of his work for the Twentieth school.

North and south in front of the school the road ran through the deep forest of great pines, with underbrush of balsam and spruce and silver-birch; but from this main road ran little blazed paths that led to the farm clearings where lay the children's homes. Here and there, set in their massive frames of dark green forest, lay the little farms, the tiny fenced fields surrounding the little log houses and barns. These were the homes of a people simple of heart and manners, but sturdy, clean-living, and clear-thinking, with their brittle Highland courage toughened to endurance by their long fight with the forest, and with a self-respect born of victory over nature's grimness of terrors.

A mile straight south of the school stood the manse, which was Hughie's home; two miles straight west Ranald lived; and Thomas Finch two miles north; while the other lads ought to have taken some of the little paths that branched east from the main road. But this evening, with one accord, the boys chose a path that led from the schoolhouse clearing straight southwest through the forest.

What a path that was! Beaten smooth with the passing of many bare feet, it wound through the brush and round the big pines, past the haunts of squirrels, black, gray, and red, past fox holes and woodchuck holes, under birds' nests and bee-trees, and best of all, it brought up at last at the Deep Hole, or "Dee-pole," as the boys called it.

There were many reasons why the boys should have gone straight home. They were expected home. There were cows to get up from the pasture and to milk, potatoes that needed hoeing, gardens to weed, not to speak of messages and the like. But these were also excellent reasons why the boys should unanimously choose the cool, smooth-beaten, sweet-scented, shady path that wound and twisted through the trees and brush, but led straight to the Deepole. Besides, this was Friday night, it was hot, and they were tired out; the mere thought of the long walk home was intolerable. The Deepole was only two miles away, and "there was lots of time" for anything else. So, with wild whoops, they turned into the shady path and sped through the forest, the big boys in front, with Ranald easily leading, for there was no runner so swift and tireless in all the country-side, and Hughie, with the small boys, panting behind.

On they went, a long, straggling, yelling line, down into the cedar swamp, splashing through the "Little Crick" and up again over the beech ridge, where, in the open woods, the path grew indistinct and was easy to lose; then again among the great pines, where the underbrush was so thick that you could not tell what might be just before, till they pulled up at the old Lumber Camp. The boys always paused at the ruins of the old Lumber Camp. A ruin is ever a place of mystery, but to the old Lumber Camp attached an awful dread, for behind it, in the thickest part of the underbrush, stood the cabin of Alan Gorrach.

Alan's was a name of terror among all the small children of the section. Mothers hushed their crying with, "Alan Gorrach will get you." Alan was a small man, short in the legs, but with long, swinging, sinewy arms. He had a gypsy face, and tangled, long, black hair; and as he walked through the forest he might be heard talking to himself, with wild gesticulations. He was an itinerant cooper by trade, and made for the farmers' wives their butter-tubs and butter-ladles, mincing-bowls and coggies, and for the men, whip-stalks, ax handles, and the like. But in

the boys' eyes he was guilty of a horrible iniquity. He was a dog-killer. His chief business was the doing away with dogs of ill-repute in the country; vicious dogs, sheep-killing dogs, egg-sucking dogs, were committed to Alan's dread custody, and often he would be seen leading off his wretched victims to his den in the woods, whence they never returned. It was a current report that he ate them, too. No wonder the boys regarded him with horror mingled with fearful awe.

In broad day, upon the high road, the small boys would boldly fling taunts and stones at Alan, till he would pull out his long, sharp cooper's knife and make at them. But if they met him in the woods they would walk past in trembling and respectful silence, or slip off into hiding in the bush, till he was out of sight.

It was always part of the programme in the exploring of the Lumber Camp for the big boys to steal down the path to Alan's cabin, and peer fearfully through the brush, and then come rushing back to the little boys in waiting in the clearing, and crying in terror-stricken stage whispers, "He's coming! He's coming!" set off again through the bush like hunted deer, followed by the panting train of youngsters, with their small hearts thumping hard against their ribs.

In a few minutes the pine woods, with its old Lumber Camp and Alan's fearsome cabin, were left behind; and then down along the flats where the big elms were and the tall ash-trees, and the alders, the flying, panting line sped on in a final dash, for they could smell the river. In a moment more they were at the Deepole.

O! that Deepole! Where the big creek took a great sweep around before it tore over the rapids and down into the gorge. It was always in cool shade; the great fan-topped elm-trees hung far out over it, and the alders and the willows edged its banks. How cool and clear the dark brown waters looked! And how beautiful the golden mottling on their smooth, flowing surface, where the sun rained down through the over-spreading elm boughs! And the grassy sward where the boys tore off their garments, and whence they raced and plunged, was so green and firm and smooth under foot! And the music of the rapids down in the gorge, and the gurgle of the water where it sucked in under the jam of dead wood before it plunged into the boiling pool farther down! Not that the boys made note of all these delights accessory to the joys of the Deepole itself, but all these helped to weave the spell that the swimming-hole cast over them. Without the spreading elms, without the mottled, golden light upon the cool, deep waters, and without the distant roar of the little rapid, and the soft gurgle at the jam, the Deepole would still have been a place of purest delight, but I doubt if, without these, it would have stolen in among their day dreams in after years, on hot, dusty, weary days, with power to waken in them a vague pain and longing for the sweet, cool woods and the clear, brown waters. Oh, for one plunge! To feel the hug of the waters, their soothing caress, their healing touch! These boys are men now, such as are on the hither side of the darker river, but not a man of them can think, on a hot summer day, of that cool, shaded, mottled Deepole, without a longing in his heart and a lump in his throat.

The last quarter of a mile was always a dead race, for it was a point of distinction to be the first to plunge, and the last few seconds of the race were spent in the preliminaries of the disrobing. A single brace slipped off the shoulder, a flutter of a shirt over the head, a kick of the trousers, and whoop! plunge! "Hurrah! first in." The little boys always waited to admire the first series of plunges, for there were many series before the hour was over, and then they would go off to their own crossing, going through a similar performance on a small scale.

What an hour it was! What contests of swimming and diving! What water fights and mud fights! What careering of figures, stark naked, through the rushes and trees! What larks and pranks!

And then the little boys would dress. A simple process, but more difficult by far than the other, for the trousers would stick to the wet feet—no boy would dream of a towel, nor dare to be guilty of such a piece of "stuckupness"—and the shirt would get wrong side out, or would bundle round the neck, or would cling to the wet shoulders till they had to get on their knees almost to squirm into it. But that over, all was over. The brace, or if the buttons were still there, the braces were easily jerked up on the shoulders, and there you were. Coats, boots, and stockings were superfluous, collars and ties utterly despised.

Then the little ones would gather on the grassy bank to

watch the big ones get out, which was a process worth watching.

"Well, I'm going out, boys," one would say.

"Oh, pshaw! let's have another plunge."

"All right. But it's the last, though."

Then a long stream of naked figures would scramble up the bank and rush for the last place. "First out, last in," was the rule, for the boys would much rather jump on some one else than be jumped on themselves. After the long line of naked figures had vanished into the boiling water, one would be seen quietly stealing out and up the bank kicking his feet clean as he stepped off the projecting root onto the grass, when, plunk! a mud ball caught him, and back he must come. It took them full two hours to escape clean from the water, and woe betide the boy last out. On all sides stood boys, little and big, with mud balls ready to fling, till, out of sheer pity, he would be allowed to come forth clean. Then, when all were dressed and blue and shivering—for two amphibious hours, even on a July day, make one blue—more games would begin, leap-frog, or tag, or jumping, or climbing trees, till they were warm enough to set out for home.

It was as the little ones were playing tag that Hughie came to grief. He was easily king of his company and led the game. Quick as a weasel, swift and wary, he was always the last to be caught. Around the trees, and out and in among the big boys, he led the chase, much to Tom Finch's disgust, who had not forgotten the spelling-match incident. Not that he cared for the defeat, but he still felt the bite in the master's final words, and he carried a grudge against the boy who had been the occasion of his humiliation.

"Keep off!" he cried angrily, as Hughie swung himself round him. But Hughie paid no heed to Tom's growl, unless, indeed, to repeat his offense, with the result that, as he flew off, Tom caught him a kick that hastened his flight and laid him flat on his back amid the laughter of the boys.

"Tom," said Hughie, gravely and slowly, so that they all stood listening, "do you know what you kick like?"

The boys stood waiting.

"A h-e-i-p-h-e-r."

In a moment Tom had him by the neck, and after a cuff or two, sent him flying, with a warning to keep to himself.

But Hughie, with a saucy answer, was off again on his game, circling as near Tom Finch as he dared, and being as exasperating as possible, till Tom looked as if he would like a chance to pay him off. The chance came, for Hughie, leading the "tag," came flying past Tom and toward the water. Hardly realizing what he was doing, Tom stuck out his foot and caught him flying past, and before any one knew how it had happened, poor Hughie shot far out into the Deepole, lighting fair on his stomach. There was a great shout of laughter, but in a moment every one was calling, "Swim, Hughie!" "Keep your hands down!" "Don't splash like that, you fool!" "Paddle underneath." But Hughie was far too excited or too stunned by his fall to do anything but splash and sputter, and sink, and rise again, only to sink once more. In a few moments the affair became serious.

The small boys began to cry, and some of the bigger ones to undress, when there was a cry from the elm-tree overhanging the water.

"Run out that board, Don. Quick!"

It was Ranald, who had been swinging up in the highest branches, and had seen what had happened, and was coming down from limb to limb like a squirrel! As he spoke, he dropped from the lowest limb into the water, close to where Hughie was splashing wildly.

In an instant, as he rose to the surface, Hughie's arms went round his neck and pulled his head under water. But he was up again, and tugging at Hughie's hands, he cried:

"Don't, Hughie, let go! I'll pull you out. Let go!" But Hughie, half-insensible with terror and with the water he had gulped in, clung with a death-grip.

"Hughie!" gasped Ranald, "you'll drown us both. Oh, Hughie man, let me pull you out, can't you?"

Something in the tone caught Hughie's ear, and he loosed his hold, and Ranald, taking him under the chin, looked round for the board.

By this time Don Cameron was in the water and working the board slowly toward the gasping boys. But now a new danger threatened. The current had gradually carried them toward the log jam, under which the water sucked to the falls below. Once under the jam, no power on earth could save.

"Hurry up, Don!" called out Ranald, anxiously. Then, feeling Hughie beginning to clutch again, he added, cheerily,

"It's all right. You'll get us." But his face was gray and his eyes were staring, for over his shoulder he could see the jam and he could feel the suck of the water on his legs.

"Oh, Ranald, you can't do it," sobbed Hughie. "Will I paddle underneath?"

"Yes, yes, paddle hard, Hughie," said Ranald, for the jam was just at his back.

But as he spoke, there was a cry, "Ranald, catch it!" Over the slippery logs of the jam came Tom Finch pushing out a plank.

"Catch it!" he cried, "I'll hold this end solid." And Ranald caught and held fast, and the boys on the bank gave a mighty shout. Soon Don came up with his board, and Tom, catching the end, hauled it up on the rolling logs.

"Hold steady there now!" cried Tom, lying at full length upon the logs; "we'll get you in a minute."

By this time the other boys had pulled a number of boards and planks out of the jam, and laying them across the logs, made a kind of raft upon which the exhausted swimmers were gradually hauled, and then brought safe to shore.

"Oh, Ranald," said Tom, almost weeping, "I didn't mean to—I never thought—I'm awfully sorry."

"Oh, pshaw!" said Ranald, who was taking off Hughie's shirt preparatory to wringing it, "I know. Besides, it was you who pulled us out. You were doing your best, Don, of course, but we would have gone under the jam but for Tom."

For ten minutes the boys stood going over again the various incidents in the recent dramatic scene, extolling the virtues of Ranald, Don, and Thomas in turn, and imitating, with screams of laughter, Hughie's gulps and splashings while he was fighting for his life. It was their way of expressing their emotions of gratitude and joy, for Hughie was dearly loved by all, though no one would have dared to manifest such weakness.

As they were separating, Hughie whispered to Ranald, "Come home with me, Ranald. I want you." And Ranald, looking down into the little white face, went. It would be many a day before he would get rid of the picture of the white face, with the staring black eyes, floating on the dark brown water beside him, and that was why he went.

When they reached the path to the manse clearing Ranald and Hughie were alone. For some minutes Hughie followed Ranald in silence on a dog-trot, through the brule, dodging round stumps and roots and climbing over fallen trees, till they came to the pasture-field.

"Hold on, Ranald," panted Hughie, putting on a spurt and coming up even with his leader.

"Are you warm enough?" asked Ranald, looking down at the little flushed face.

"You bet!"

"Are you dry?"

"Huh, huh."

"Indeed, you are not too dry," said Ranald, feeling his wet shirt and trousers, "and your mother will be wondering."

"I'll tell her," said Hughie, in a tone of exulting anticipation.

"What!" Ranald stood dead still.

"I'll tell her," replied Hughie. "She'll be awful glad. And she'll be awful thankful to you, Ranald."

Ranald looked at him in amazement.

"I think I will jist be going back now," he said at length. But Hughie seized him.

"Oh, Ranald, you must come with me."

He had pictured himself telling his mother of Ranald's exploit, and covering his hero with glory. But this was the very thing that Ranald dreaded and hated, and was bound to prevent.

"You will not be going to the Deepole again, I warrant you," Ranald said, with emphasis.

"Not go to the Deepole?"

"No, indeed. Your mother will put an end to that sort of thing."

"Mother! Why not?"

"She will not be wanting to have you drowned."

Hughie laughed scornfully. "You don't know my mother. She's not afraid of—of anything."

"But she will be telling your father."

This was a matter serious enough to give Hughie pause. His father might very likely forbid the Deepole.

"There is no need for telling," suggested Ranald. "And I will just go in for a minute."

"Will you stay for supper?"

Ranald shook his head. The manse kitchen was a bright place, and to see the minister's wife and to hear her talk was to

Ranald pure delight. But then, Hughie might tell, and that would be too awful to bear. "Do, Ranald," pleaded Hughie. "I'll not tell."

"I am not so sure."

"Sure as death!"

Still Ranald hesitated. Hughie grew desperate.

"God may kill me on the spot!" he cried, using the most binding of all oaths known to the boys. This was satisfactory, and Ranald went.

But Hughie was not skilled in deceiving, and especially in deceiving his mother. They were great friends, and Hughie shared all his secrets with her and knew that they were safe, unless they ought to be told. And so when he caught sight of his mother waiting for him before the door, he left Ranald, and thrilling with the memory of the awful peril through which he had passed, rushed at her, and crying, "Oh, mother!" he flung himself into her arms. "I am so glad to see you again!"

"Why, Hughie, my boy, what's the matter?" said his mother, holding her arms tight about him. "And you are all wet! What is it?" But Hughie held her fast, struggling with himself.

"What is it?" she asked again, turning to Ranald.

"We were running pretty fast—and it is a hot day—and—" But the clear, gray-brown eyes were upon him, and Ranald found it difficult to go on.

"Oh, mother, you mustn't ask," cried Hughie; "I promised not to tell."

"Not to tell me, Hughie?" The surprise in the voice was quite too much for Hughie.

"Oh, mother, we did not want to frighten you—and—I promised."

"Then you must keep your promise. Come away in, my boy. Come in, Ranald."

It was her boy's first secret from her. Ranald saw the look of pain in the sweet face, and could not endure it.

"It was just nothing, Mrs. Murray," he began.

"Did you promise, too, Ranald?"

"No, that I did not. And there is nothing much to tell, only Hughie fell into the Deepole and the boys pulled him out!"

"Oh, mother!" exclaimed Hughie, "it was Ranald. He jumped right down from the tree right into the water, and kept me up. You told yourself, Ranald," he continued, delighted to be relieved of his promise; and on he went to give his mother, in his most picturesque style, a description of the whole scene, while Ranald stood looking miserable and ashamed.

"And Ranald was ashamed for me to tell you, and besides, he said you wouldn't let me go to the Deepole again. But you will, won't you, mother? And you won't tell father, will you?"

The mother stood listening, with face growing whiter and whiter, till he was done. Then she stooped down over the eager face for some moments, whispering, "My darling, my darling," and then coming to Ranald she held her hand on his shoulder for a moment, while she said, in a voice bravely struggling to be calm, "God reward you, Ranald. God grant my boy may always have so good and brave a friend when he needs."

And from that day Ranald's life was different, for he had bound to him by a tie that nothing could ever break, a friend whose influence followed him, and steadied and lifted him up to greatness, long after the grave had hidden her from men's sight.

[To be Continued.]

SHE SPOKE ENGLISH.

THE WIFE of the next British ambassador, who was Miss Wilson of this city, is not the only American woman now so conspicuously placed in diplomatic life at Washington. The Baroness Hengelmüller is an American by birth, as one of the guests learned somewhat to her surprise. She had been listening to the conversation of the Baroness, which is said to be unusually vivacious and interesting.

"But what remarkably good English you speak," the woman said, leaning forward. "How remarkable for a foreigner."

"But it is not remarkable for me," Mme. Hengelmüller answered, "in view of the fact that I am a Milwaukee girl."

The wife of the Spanish Ambassador is also an American.—*New York Sun*.

DISAPPOINTMENT is like a sieve. Through its coarse meshes the small ambitions and hopes and endeavors of a soul are sifted out relentlessly. But the things that are big enough not to fall through are not in the least affected by it. It is only a test, not a finality.—*Wellspring*.

The Family Fireside

A PROPHECY.

When our brief days are o'er,
And death's solemn call
Comes to you and to me
As it must come to all;
When each of us stands
At Eternity's bar,
The deeds we have done,
The men that we are,
Shall judge us. And strange
Will that verdict appear
In the face of the values
We recognize here.
We shall see transformations
Of which we ne'er dreamed,
When the actual shall triumph
In place of what seemed.

And all shall see clearly,
No falsity then
Will hamper or darken
The vision of men.
They will know the true worth
Of the lives they have led;
Of the deeds they have done,
And the words they have said;
And the strong, as the weak,
Shall stand in God's sight,
Where none can take rank
Save by virtue of right;
Where the prayer of the King
As the beggar's shall be:
Oh, Father, I've sinned,
Show Thy mercy to me!

FELIX CONNOP.

THE GERMAN DUEL.

BY ROLAND RINGWALT.

SOME of the ablest pamphlets, lectures, and sermons ever written have had for their subjects the anniversaries of famous societies. It may be that the new German society, which opposes dueling, will rank among the great organizations that have labored for humanity.

We are so used to remarks on the barbarity of the German code that we overlook the former position of the duelist in the English-speaking world. The England of the eighteenth century, and of quite a fraction of the nineteenth, assumed that a man in the army, in the navy, at the bar, in politics, or in society might have to fight duels. The sober sense of farmers and merchants, the teachings of philosophy and religion, were against the code; but the wisest and best men recognized it as a fact; deplorable, foolish, wicked—but still a fact. Fielding, in one of his novels, describes a fashionable young clergyman who upholds dueling; and in real life the stern moralist, Dr. Johnson, reluctantly said that he failed to see how a man could help fighting for his honor. Miss Edgeworth's young hero "Ormond" cures himself of several faults and follies, but considers himself bound to fight a duel. Sir Walter Scott did his best to paint the duel in its true light, but when his *Life of Napoleon* displeased an irritable Frenchman, Scott was ready to go to the ground, and more than half expected to do so. Moore fought Jeffrey; Disraeli challenged O'Connell, and when O'Connell declined the combat, sought to provoke the son to battle; Macaulay was prepared to exchange shots over one of his essays. The sword and the pistol were taken into account by every one who listened to a sharp debate, or witnessed a quarrel at a race course.

In early colonial America duels were rare. Many of the settlers were religious refugees, and opposed to the custom. Others were from social classes wherein the code was not recognized. The average colonist had enough fighting with wild cats and Indians to satisfy him. But the Revolution brought over French officers who fought about all possible points of honor, and young men were as devoted to French fashions as young women. The Louisiana purchase strengthened the code, and New Orleans, in particular, was renowned for its hostile "meetings." Many people justified Burr in killing Hamilton. Benton, with the blood of a fallen foe on his hands; Jackson, the slayer of Charles Dickinson; Sam Houston, Commodore Stockton, and a host of other celebrated fighters might be named; but these four

are chosen, because all four lived to condemn dueling and use their powerful influence against it. Cooper mentions it to the special credit of Preble that not a duel was fought while he commanded before Tripoli. Later days showed what a hard problem faced the generals and commodores who sought to prevent young officers from stabbing and shooting each other. Admiral Franklin, in his young days, knew a captain who forced his middies to swear that they would not fight duels while connected with his ship, and the outcries against this tyrant were amusing. But such victims as Hamilton, Decatur, and Broderick were not to be forgotten, the duel lost ground, and ridicule lent her mighty aid to philosophy and religion. Within the last twenty years the code has become the jest of the negro minstrel, and the man who strove to revive it would be regarded as a lunatic.

No greater mistake can be made than to suppose that a custom is necessarily permanent. The German duel is a recognized institution; but so is the Emperor, and the Emperor, with the mental and moral forces of Germany, is against the duel. One who recalls how England and America have changed will not be certain that the German duel will not become a thing of the past. Nobody proposes to fight over the Bacon-Shakespeare question, or the Sampson and Schley controversy, or the Nicaragua canal; but similar issues have caused wounds and death. England and America have borrowed a great deal of philosophy from Germany; Germany may follow the good example of England and America.

RUTH HALL'S PHILOSOPHY.

APHORISMS SELECTED FROM *The Black Gown*.

AFTER all, no youth can be absolutely sordid and mean." "A woman has always her armament of petty revenges prepared for every emergency."

"Sometimes the woman marvels at her own sagacity; sometimes at a man's blindness."

"Her part had been performed and—rare virtue in a woman—she knew it to be so."

"Unhappily we cannot receive as well as send our letters. How shall we foretell in what varying mood from that which wrote them they may come to their own?"

"She is tired and harassed and fretted by incessant calls for action. In such a mood, many a woman has taken the first man who spoke a kind word to her."

"There is a mood, commoner to men than to women, and commonest to Cecil's type of man, which impels one to set forth the worst side of the case. It seems thus to throw itself prostrate in the demand for sympathy, to strip off all disguise, and call madly for redress from fate."

"Youth could not interpret the spirit of age, nor understand that, as this dull, difficult life goes on, one is prone to snatch every alleviation from fate; to cheat one's self with side issues; to accept second-bests."

"A loud sorrow cannot be long. It will cry itself to sleep by and by."

"Cecil regarded his counselor with the admiration we are wont to feel for agreeable advice."

"One must be very brave to wilfully take that step which intervenes between blessed possibility and undoubted sorrow."

"As is always the case, the casting his mind into its new mould was the hardest part. It soon took on the novel shape, finding it as familiar as if it had known no other."

"Pride may be oftenest a mean servant. Sometimes it is a lofty lord whose righteous commandments we obey."

"Life teaches one lesson well—the royal art of endurance."

"There's no need of wringing one's hands while work's to be found to do."

"It is the decisive step which alarms a woman. She will urge a man up to it. She will go any lengths before it, herself. When that moment arrives, and action is to be taken, instant, irrevocable, then she becomes a coward, and the man fails to understand."

"—Love of country, the most selfless love a man can know."

"In man's adaptation to his environment, the short-lived dweller in a transitory world becomes accustomed to change with a suddenness that seems miraculous, although it is, rather, a law of nature!"

"Dishonor cannot, in the nature of things, manifest itself but once."

"It is a terrifying reflection how often any of us may speak such words, innocent, careless, bearing no hidden sig-

nificance, yet destined to sow seed in our lives, or in others', whose harvest shall be the eternities."

"He became intoxicated by the love of fight latent in every being, beast or human."

"Those falsehoods with a specious look that hack and hew at the soul."

"Is it the signal for the torture's end when one cries out that life has grown beyond endurance?"

"Upon Cecil had fallen the bitterest realization man can know—that he had committed a purposeless sin."

"God be praised, there is seldom a man so mean as to glory in the sight of another's downfall. He may anticipate it. He may reason it to be just. He may even rejoice that it has come. Our brotherhood is yet proved in the truth of our shame before those who are ashamed."

"I believe a marriage should take place, and that there are happy husbands and wives, only where they who wed must have been friends if they had not been lovers."

"I supposed it was ended. When I heard I was a widow, my first thought was, It is ended. Things don't happen like that, do they? They go on and on, and one lives to be old, and they go on."

HOUSEHOLD HINTS.

RAISINS ought to be stoned and halved for puddings.

CARE must be taken to mix batter puddings smoothly.

EGGS covered when frying will cook much more evenly.

IF SASSAFRAS bark is sprinkled among dried fruit it will keep out the worms.

WHITE or pale ostrich plumes may be washed in benzine without losing their color or curl.

UNSLAKED lime is excellent for cleaning small articles in steel, such as jewelry, buckles, and the like.

ONIONS, turnips, and carrots should be cut across the fibre, as it makes them the more tender when cooked.

IF NEW calicoes are allowed to lie in strong salt water an hour before the first washing the colors are less likely to fade.

INSTEAD of putting food into the oven to keep warm for late comers, try covering it closely with a tin and setting it over a basin of hot water. This plan will keep the food hot and at the same time prevent it from drying.

THE STAINS and discolorations made in marble basins from the dripping of the faucets can be removed with pulverized chalk. Dip an old nail or tooth brush in water, then in the chalk, and an instant's rubbing will do the work.

AN OLD housewife says that the toughest beef or chicken can be made tender and palatable by putting a good spoonful of cider vinegar in the pot in which it is boiling, or in the juice with which the same is basted when roasting. It does not injure the flavor in the least.

THE BEST method of making lemonade is to pour water that has just been allowed to come to the boiling point over the lemons and sugar, then put it on ice to cool. To make each quart use the juice of three lemons, an eighth of a pound of powdered sugar, and a scant quart of water.

TO MAKE a French dressing put one-half of a tablespoonful of salt and one-fourth of a teaspoonful of pepper in a bowl, add three tablespoonfuls of oil, and stir until the salt is dissolved, then add one tablespoonful of tarragon vinegar gradually, stir all the while. Stir until the vinegar and oil are thoroughly mixed and serve at once.

FOR BLACK kid gloves that look shabby and white where the coloring has worn off, rub them with a little liquid shoe polish. It will not rub off on your clothing after it is dry, and may be renewed as often as you like. If perfectly new black gloves pull at the seams, touch the spots with a tiny bit of black paint, such as comes in the little tubes. Part of the outfit of a glove counter, is a case of assorted colors of oil paint tubes for that purpose.

BACON and poached eggs, if correctly cooked and served, make a breakfast dish which will tempt even the most capricious appetite. Care should be taken in selecting the bacon. Choose bacon of medium size, with the fat and lean quite distinct in coloring. The lean should be pink and the fat white. If the lean looks streaked the bacon will probably be hard or tough. In cutting the rashers from a piece of bacon cut in the same way as slices of bread off a loaf, a sharp knife or a small carver should be used, and with a little practice the rashers can be cut with unerring precision from top to bottom of the joint, fat and lean in every slice. It is much better to do this yourself than to have it cut at the groceries. The toast beneath the eggs should be extremely thin and well browned and the eggs poached according to the individual fancy. They should be served on a small platter, with the thin slices of bacon resting on a bed of water cress. Prepare this dish for breakfast some warm morning and see if the members of your household will not appreciate it.

The Living Church.

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Church Kalendar.



Sept. 28—Eighteenth Sunday after Trinity.
 " 29—Monday. St. Michael and All Angels.
 Oct. 3—Friday. Fast.
 " 5—Nineteenth Sunday after Trinity.
 " 10—Friday. Fast.
 " 12—Twentieth Sunday after Trinity.
 " 17—Friday. Fast.
 " 18—Saturday. St. Luke Evangelist.
 " 19—Twenty-first Sunday after Trinity.
 " 24—Friday. Fast.
 " 26—Twenty-second Sunday after Trinity.
 " 28—Tuesday. SS. Simon and Jude.
 " 31—Friday. Fast. Eve of All Saints.

KALENDAR OF COMING EVENTS.

Sept. 20—Clerical Retreat of N. Y. Catholic Club and C. B. S., Kingston, N. Y.
 Oct. 2—Consecration of Dr. Olmsted, Utica, N. Y.
 " 8—Special Conv., Alabama.
 " 9—Brotherhood of St. Andrew, Boston.
 " 13—G. F. S. A. Conv., Hartford.
 " 14—Church Congress, Albany.
 " 14—Conference of Workers among Colored People, Washington.
 " 19—Day of Intercession for Missions and for S. S.
 " 21—Missionary Council, Philadelphia.
 " 23—House of Bishops, Philadelphia.

Personal Mention.

THE REV. A. Q. BAILEY, who has been for the past year in charge of the mission work at Sanford, Maine, has accepted a call to St. Luke's Church, Montclair, N. J., as assistant to the rector.

THE REV. WM. OSBORN BAKER has resigned the rectorship of St. Saviour's Church, Bar Harbor, Me., but on solicitation of the townspeople and at the request of the Bishop, has postponed the date on which his resignation shall take effect.

THE REV. ARNOLD BODE, rector of Trinity Memorial Church, Denver, Colo., has received a call to Fort Worth, Texas.

THE REV. ERNEST BRADLEY has accepted the position of curate in Grace Church, San Francisco, Calif.

THE address of the Rev. C. T. BRADY is 455 East 17th St., Flatbush, Brooklyn, N. Y.

THE REV. GEO. H. CORNELL, D.D., after a rectorship of fourteen years, has resigned St. Thomas' Church, Sioux City, Iowa, on account of needed rest. His address for the present will continue Sioux City, Iowa.

THE REV. ROBERT S. COUPLAND of Baltimore has declined the call to Grace Church, Chicago.

THE address of the Rev. J. M. D. DAVIDSON is changed to 2646 Magnolia Ave., Edgewater, Chicago.

THE REV. E. H. DICKERSON has become rector of St. Luke's parish, Nottoway County, Southern Virginia, with address at Crewe, Va.

THE REV. BENJ. EVANS DIGGS has accepted a call to St. Mary's Church, Houston, Texas.

THE REV. J. H. DODSHON, rector of St. John's Church, Grand Haven, Mich., has resigned his charge.

THE REV. HENRY L. A. FICK, rector of St. Paul's Church, Oklahoma City, Okl., has tendered his resignation, to take effect the first of the year.

THE REV. A. T. GESNER, formerly of Billings, Mont., becomes assistant to the rector of Shattuck School, Faribault, Minn.

THE address of the Rev. WM. J. GOLD, D.D., is 1113 Washington Boulevard, Chicago.

THE REV. DR. CARL E. GRAMMER, who it was stated would accept a call to St. John's Church, Washington, will remain in Norfolk, Va., where he is rector of Christ Church.

THE address of the Rev. THOMAS P. HUGHES, D.D., is changed to 297 Fenimore St., Brooklyn, N. Y.

THE REV. J. C. JORALEMON of Boonton, N. J., has been called as rector of Grace Church, Jersey City, N. J.

THE REV. E. A. NEVILLE has taken charge of All Saints' Church, Nevada, Mo.

THE street address of the Rev. WM. CROSSMAN OTTE, rector of Trinity Church, Connersville, Ind., has been changed to 822 Central Ave.

THE address of the Rev. J. M. RAKER is Nashotah, Wis.

THE REV. ALEX. M. RICH, rector of Stanton and Newport, Del., has received a call to the rectorship of Whitmarsh parish, Talbot Co., Md., Diocese of Easton.

THE REV. DR. T. M. RILEY will not go, as he had expected, to Michigan City in October. His address will be General Theological Seminary, Chelsea Square, New York, until Nov. 1st.

THE REV. EDWARD L. ROLAND, of St. Paul's Church, Laporte, Ind., has accepted a call to the Church of the Redeemer, Cairo, Ill. Mr. Roland's resignation will take effect about the middle of October.

THE REV. PALIN SAXBY has resigned the rectorship of St. Alban's Church, West Superior, Wis., to take effect Oct. 1st.

AFTER Oct. 1st, the Post Office address of the Rev. P. L. SHEPARD will be changed from Calumet, Mich., to Clinton, Conn.

THE REV. CHARLES I. SMITH has resigned from St. Agnes' mission, Miami, Southern Florida, and will become priest in charge of St. Monica's chapel, Washington, D. C., after Oct. 1st.

THE address of the Rev. Dr. E. B. SPALDING of San Francisco, Cal., is, at present, Wakefield, Kan.

THE REV. WILLIAM A. THOMPSON of Cleveland, Ohio, has entered upon the rectorship of St. James' Church, Woonsocket, R. I.

THE REV. IRENAEUS TROUT will have charge of Holy Trinity Church, Thayer, Mo.

THE REV. WARREN W. WALSH has resigned the rectorship of St. Matthias' Church, East Aurora, N. Y., on account of ill health, and his address after Nov. 1st will be Charlottesville, Va.

ORDINATIONS.

PRIESTS.

MILWAUKEE.—By the Bishop of Milwaukee, at All Saints' Cathedral, Milwaukee, on St. Matthias' Day, Sept. 21st, 1902, the Rev. Messrs. RUDOLPH FREDERICK KEICHER and JOHN OLIPHANT, both graduates of Nashotah. The Rev. C. B. B. Wright, Ph.D., preached the sermon, and the Rev. F. A. Sanborn presented the candidates. The Rev. Mr. Oliphant continues in charge of St. Edmund's Church, Milwaukee. The Rev. Mr. Keicher is assistant at St. John's, Dubuque, Iowa.

DIED.

BARWICK.—JOHN BARWICK, 10330 South Seeley Ave., Chicago, aged 64 years, senior warden of the Church of the Mediator, Morgan Park, Ill.

"Saviour, in Thy gracious keeping,
 Leave we now Thy servant sleeping."

BRADBURY.—On Friday, Sept. 12th, 1902, at Charlestown, N. H., JOHN HENRY BRADBURY, in the 75th year of his age.

OFFICIAL.

GIRLS' FRIENDLY SOCIETY IN AMERICA, 1902.

The Annual Meetings of the G. F. S. A. will take place in Hartford, Conn., on Oct. 13, 14, 15, 16, 17.

The Quiet Hours will be conducted at Christ Church on Tuesday, Oct. 14, beginning at 10 A.M.

The Service will take place at St. John's Church on Thursday, Oct. 16, at 8 P. M.

The Supper for Members will be on Thursday, Oct. 16.

Associates and Churchwomen are cordially invited to attend these services and meetings.

EVE ALEXANDER,

General Secretary, G. F. S. A.

September, 1902.

RETREATS FOR CLERGY.

The Annual Retreat for Clergy will be held at the Mission House of the Society of St. John Evangelist, Boston, October 13-17. Offerings for expenses. Address the FATHER SUPERIOR, 33 Bowdoin St., Boston, Mass.

Clergy coming for the B. S. A. Convention in the previous week can, if they wish to stay for the Retreat, have their tickets extended on a small extra payment.

A Retreat for Priests will be given by the Rev. Father Huntington, Superior of the Order of the Holy Cross, at St. Elisabeth's Church, 16th and Mifflin Sts., Philadelphia, beginning the evening of Tuesday, Nov. 11th, and ending on Friday morning, the 14th. Collection to defray expenses. Applications to be sent to Rev. WILLIAM H. McCLELLAN, 1606 Mifflin St., Philadelphia.

The Sixth Annual Retreat for Priests, under the auspices of the New York Catholic Club and the Confraternity of the Blessed Sacrament, will be held in the Church of the Holy Cross, Kingston, N. Y., beginning Monday evening, Sept. 29th, 1902, with evensong at 7:30, and concluding with mass at 7 A. M., Friday, Oct. 3d. The expense for board and lodging for the period of the Retreat will be \$5.00.

The Conductor will be the Rev. Father Hughson, O.H.C.

Any of the Reverend clergy desiring to attend, please send word to

REV. AUGUSTINE ELMENDORF,
 of the Committee.

Holy Cross Rectory, Jersey City.

Committee of the C. B. S.:

REV. G. W. LINCOLN,
 REV. P. C. PYLE,
 REV. J. G. EWENS,

Committee of the N. Y. C. C.:

REV. G. M. CHRISTIAN, D.D.,
 REV. C. M. HALL,
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MISCELLANEOUS.

LIVING CHURCH for Aug. 9, 1902. Several copies, by the Rev. WM. ALLAN FAIR, 131 East 2nd St., Corning, N. Y.

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A LIBERAL SCHOLARSHIP is offered to a boy in a Church School who can play a small organ. Address SCHOOL ORGANIST, care THE LIVING CHURCH, Milwaukee.

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APPEALS.

CHURCH OF THE REDEEMER, DENVER.

The exigencies of the work among the Colored People of Denver through the mission Church of the Redeemer are such that it is deemed necessary that \$300 be raised at once for the payment of the existing mortgage on the church building, and \$1,000 to erect a small parsonage. The missionary at present is compelled to live in the small sacristy attached to the chapel, and better provision is an essential of the immediate future. The mission is already possessed of four full-sized lots by the generosity of the late Bishop Spalding, well located for their work, upon which the chapel and sacristy stand. Upon the debt for the latter \$500 has been paid within the last six months by the congregation, and it is the remaining \$300 for which they ask assistance from outside. Such remittances may be sent to Bishop Olmsted, Denver, or to the Rev. A. C. V. Cartier, Church of the Redeemer, 22nd Ave. and Humboldt St., Denver.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MIRE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD giving information in detail will be furnished for distribution, free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,

General Secretary.

Legal title (for use in making wills): THE

DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

BOOKS RECEIVED.

CHARLES SCRIBNER'S SONS. New York.

The Pentateuch in the Light of To-day. Being a simple introduction to the Pentateuch on the lines of the Higher Criticism. By Alfred Holborn, M.A. Price, 75 cents, net.

The Minor Prophets. By Rev. John Adams, B.D. Inverkeiler. Price, 20 cents, net.

The Words of Jesus Considered in the Light of Post Biblical Jewish Writings and the Aramaic Language. By Gustaf Dalman, Professor of Theology in the University of Leipzig. Authorized English Version by D. M. Kay, B.D., B.Sc., Professor of Hebrew and Original Languages in the University of St. Andrews. Price, 2.50, net.

Hebrew Ideals. From the Story of the Patriarchs. A Study of Old Testament Faith and Life. Part First. (Gen. 12-25.) By Rev. James Strachan, M.A. St. Fergus. Price, 60 cents, net.

GINN & CO. Boston.

Money and Banking. Illustrated by American History. Second Edition. Revised and Continued to the Year 1902. By Horace White. Price, \$1.50.

E. P. DUTTON. New York.

Life and Letters of H. Taine. 1828-1852. Translated from the French by Mrs. R. L. Devonshire. Price, \$2.00, net.

Vital Religion, or The Personal Knowledge of Christ. By G. H. S. Walpole, D.D., Principal of Bede College, Durham. Price, \$1.00, net.

FLEMING H. REVELL CO. Chicago.

The Story of a Living Temple. A Study of the Human Body. By Frederick M. Rossiter, B.S., M.D., and Mary Henry Rossiter, A.M.

A Century of Jewish Missions. By A. E. Thompson. With an Introduction by W. E. Blackstone. Price, \$1.00, net.

LONGMANS, GREEN & CO. New York.

Suggestions on Prayer. By Lucy H. M. Soulsby. Price, 50 cents.

LEE & SHEPARD, Boston. (Through Des Forges & Co.)

A Boy of a Thousand Years Ago. By Harriet T. Comstock, author of *Molly, The Drummer Boy*, *Cedric the Saxon*, etc. Illustrated by George Varlan.

Randy and Her Friends. By Amy Brooks, author of *A Jolly Cat Tale*, *Dorothy Dainty*, etc.

Madge, A Girl in Earnest. By S. Jennie Smith. Illustrated by James E. McBurney.

A Girl of this Century. A Continuation of *We Four Girls*. By Mary Greenleaf Darling, author of *Battles at Home*, *Gladys*, etc. Illustrated by Lillian Crawford True.

Marching on Niagara, or The Soldier Boys of the Old Frontier. By Edward Stratemeyer, author of *American Boys' Life of Wm. McKinley*, *On to Pekin*, *Between Boer and Briton*, etc. Illustrated by A. B. Shute. Price, \$1.00, net.

Hortense—A Difficult Child. By Edna A. Foster. Illustrated by Mary Ayer. Price, 80 cents, net.

Cruising on the St. Lawrence. A Summer Vacation in Historic Waters. By Everett T. Tomlinson, author of *Camping on the St. Lawrence*, *Ward Hill at Weston*, etc. Illustrated by A. B. Shute. Price, \$1.20, net.

In the Days of Queen Elizabeth. By Eva March Tappan, Ph.D., author of *In the Days of Alfred the Great*, *In the Days of William the Conqueror*, etc. Illustrated from Famous Paintings.

Concerning Polly, and Some Others. By Helen M. Winslow, author of *Salome Shepard, Reformer*, *Concerning Cats*, etc. Illustrated by Charles Copeland. Price, \$1.50.

Boy Donald and His Hero. By Penn Shirley, author of *Little Miss Weezy*, *Young Master Kirke*, *The Merry Five*, etc. Illustrated by Bertha G. Davidson.

Tom Winston—Wide Awake. A Story for Boys. By Martha James, author of *My Friend Jim*. Illustrated by W. Herbert Duntun. Price, 80 cents, net.

The Story of Joan of Arc. For Boys and Girls as Aunt Kate Told It. By Kate E. Carpenter. Illustrated by Amy Brooke and from famous paintings. Price, 80 cents, net.

Brave Heart Elizabeth. A Story of the Ohio Frontier. By Adele E. Thompson, author of *Beck's Fortune*, and *Betty Selden, Patriot*. Illustrated by Lillian Crawford True.

The Little Girl Next Door. By Nina Rhoades, author of *Only Dollie*. Illustrated by Bertha G. Davidson.

Dorothy Dainty. By Amy Brooke, author of *Randy's Summer*, etc.

BOOKLETS.

Riverside Literature Series: A Dramatization of Longfellow's *Song of Hiawatha*. For School and Home Theatricals. By Florence Holbrook. Houghton, Mifflin & Co. Cambridge.

PAMPHLETS.

Thoughts on Sundays. By a La mron. The Church Review Newspaper Co. Ltd., London. Price 1-6.

The Skin considered as an Organ of Sensation. By J. S. Lemon, Ph.D.

BUSINESS NOTES.

MR. WESTCOTT'S NEW BOOK.

We quote the following review from the St. Louis Church News:

Catholic Principles, as Illustrated in the Doctrine, History, and Organization of the American Catholic Church in the United States, commonly called the Protestant Episcopal Church, by the Rev. Frank N. Westcott, pp. 410, \$1.25, postage 12 cents. Milwaukee: The Young Churchman Co.

We can only call attention to this book, which, on a cursory examination, looks as though it might become an epochal work in Church movement. It would be well if it were widely read by those who are not in sympathy with this Catholic movement, and even radical Evangelicals would doubtless have their views broadened if they would restrain their feelings sufficiently to give it a careful perusal. At any rate, our own peculiar views may not be final and absolutely correct, and it is the man of breadth of character who is willing to see the other side. Our readers will get some impression of the animus and purpose of the book from the salient subjects which we select from the table of contents, viz.: What is the American Episcopal Church? The Protestant Theory of the Church, The Catholic Theory of the Church, The Catholic Principle of Authority, The Catholic Church and the Incarnation, Founding of the Anglo-Catholic Church, The Catholic Church in the United States, The Catholic Method of Defining the Truth, The Apostolical Succession in the Anglican Church, The Sacramental System, The Rationale of the Ritual, The Catholicity of the Prayer Book, and "Romanism" in the Church.

A HANDSOME MENU CARD.

"THE menu card gotten up by the Mobile & Ohio Railroad for their dining-car service is a very chaste and handsome card. The frontispiece is a pretty maiden walking along a country lane with dress full of spring blossoms, and in the upper left-hand corner is embossed in black and white the well-known insignia of the Mobile & Ohio Railroad. The back of the card is embellished with a view of the Union Station at St. Louis, with a map of the route from St. Louis to New Orleans, Mobile, and Montgomery. Within is given a list of the good things to eat that can be found on these cars."—From *The Daily Register*, Mobile, Ala., Saturday, Sept. 6, 1902.

A PURE HEART is more precious in the sight of God than aught else on earth. The pure heart is a fair, fitly adorned chamber, the dwelling of the Holy Ghost, the golden temple of the Godhead—a sanctuary of the only begotten Son, in which He worships the Father. That is a heart that finds its whole and only satisfaction in God, which relishes and desires nothing but God, whose thoughts and inclinations are toward God and God alone.—*Helpful Thoughts*.

The Church at Work

ALABAMA.

R. W. BARNWELL, D.D., Bishop.
The Special Council.

THE SPECIAL Council of the Diocese, which meets in St. John's Church, Montgomery, on Wednesday, Oct. 8th, for the election of a Bishop, will be preceded by a memorial service, at which the Bishop of South Carolina will preach the sermon, when the offerings will be applied to the fund for the purchase of a home for the family of the late Bishop. A letter has been issued by the Standing Committee urging that other offerings for this purpose be made in all the several churches, as well as in the Sunday Schools, and asking that such be made not later than the first Sunday in October, so that the proceeds may be brought by the deputies to the special Council and there presented at the time of the offertory as the memorial gift of the Diocese.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
Cornerstone of a Sanatorium.

FAR UP in the Adirondacks, amid pines and balsams, with sunshine and song, with prayer and thanksgiving, the corner-stone of Stony Wold Sanatorium, Kushaqua, was laid. From far and near came friends and neighbors, all anxious to testify their interest in the great undertaking, this noble charity, the care of consumptive women and children. The programme was a mixed one. Bishop Potter of New York, the Rev. John N. Marvin of Albany, the Rev. J. H. Brown of Malone, and the Rev. W. N. Hawkins took the religious part of the ceremony. Col. John Vrooman directed the Masonic ceremony. The addresses were made by the Hon. John P. Gilbert of Malone, Dr. E. L. Trudeau, Saranac Lake, Col. John Vrooman, New York, Bishop Potter, New York, Dr. James E. Newcomb, New York, and Mrs. James E. Newcomb. Mrs. Newcomb, to whom the inception and carrying out of this grand work is due, received from friends, who included the workmen, a handsome solid silver trowel, with which she laid the stone, assisted by Mrs. Anson Flower, Mrs. Wm. A. Caldwell, and Mrs. Walter Gear. The addresses were of a nature long to be remembered. The Bishop of Albany, who is on the Board of directors, was unable to be present, much to the regret of all. The delegations from New York City and from Franklin County, were large. The foundation of a magnificent structure has been laid, and interest in the work is growing. Mrs. Newcomb, a woman of wonderful resource, has enlisted the sympathy and means of many during the last year. Much money is needed now, and we are sure aid will come freely, when this great charity is known.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.
Consecration of Dr. Olmsted—Notes.

THE CONSECRATION of the Rev. Dr. Olmsted as Bishop Coadjutor is fixed for Thursday, Oct. 2nd, at Grace Church, Utica.

The Bishop of Central New York is the designated consecrator, with the Bishops of New York and Western New York as assistants, the Bishops of New Hampshire and Nebraska as Presentors, and the Rev. Samuel Hart, D.D., D.C.L., and the Rev. Philip A. H. Brown as attending presbyters.

The committee of arrangements will issue cards of admission to the service, as the

capacity of the edifice will not accommodate all. Much interest centres in the consecration, as the Diocese not only holds a warm welcome for Dr. Olmsted, but feels a special gratification that Bishop Huntington is thus to have practical help at once. The Utica papers state that Dr. Olmsted has engaged a house on Armory Place, near Steuben Park, for his residence.

THE MICHAELMAS term of St. Andrew's Divinity School opened on Sept. 17, with the Rev. Dr. Theo. Babcock as Dean.

MR. SEYMOUR H. STONE, Treasurer of the Diocese, has an office at 34 Snow Building, Syracuse.

THE REV. J. W. CLARKE, rector of St. Andrew's Church, Utica, has returned from a two months' trip abroad.

THE REV. C. J. SHRIMPTON has charge of the services in St. James' Church, Skaneateles, during the absence of the rector, the Rev. F. N. Westcott, who is indisposed.

ST. JOHN'S MILITARY SCHOOL at Manlius, opens on the 25th inst., with a full corps of instructors and the largest number of cadets enrolled in its history. The faculty and students have shown a sturdy, noble spirit in supporting Colonel Verbeck in his herculean labors. Out of the ashes of last April's fire, new buildings have arisen, and the school is better equipped than ever before for its important work. One building has been finished, to be used ultimately for the younger boys alone. The rooms are cheerful, cosy, and home-like, with the best heating and sanitary arrangements.

AT A RECENT meeting of the Men's Club of Grace Church, Cortland, the Rev. W. W. Way rector, an address on "Archbishop Cranmer" was made by the Rev. D. C. Huntington.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.
Rectory for West Pittston.

AT TRINITY CHURCH, West Pittston, a handsome rectory is to be built as the gift of Mrs. Margaret L. White of Rock Island, Ill., in memory of her father, the late Ralph D. Lacey. Mrs. White will also erect a memorial tablet to her father on the wall of the church opposite the pew which for many years he occupied.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Sheridan Park—Deanery at Austin—Oak Park.

SHERIDAN PARK—to be distinguished from Fort Sheridan, some 20 miles further north—is a rapidly growing section of Lake View, situated at the terminus of the Northwestern elevated road. Of late a population has been pouring into this district, and property is being quickly occupied with rows of the indispensable apartment house. The need here for the Church's services has been evident for some time. St. Peter's a mile and a half to the south; the Church of the Atonement (Edgewater), a like distance to the north; and All Saints (Ravenswood), about a mile west, all adjoin, but have not been sufficient for the demand. St. Peter's, more than the others, has ministered to this region and has felt bounden for some time to take the initiative under the guidance of the Bishop to open a mission in this neighborhood. Definite steps towards organization

were taken in July, and early in August the canonical petition was presented, with some thirty signatures. The Bishop Coadjutor promptly gave his consent, appointed the Rev. Herbert B. Gwyn (formerly assistant at St. Peter's) priest in charge, and a finance committee, consisting of Messrs. B. F. Stone, Sam. Finney, S. R. Morrow, R. A. Peet, and Lloyd Whitman. On the evening of Aug. 26th the mission of St. Simon's was duly organized, and plans made for the services. These were held on Sept. 14th, in the handsome stone station of the Chicago, Milwaukee & St. Paul R.R., put at the disposal of the mission by the Sheridan Park Improvement Co. The service at 11 was conducted by the priest in charge; at 5 the Rev. Frank Du Moulin, rector of St. Peter's, was the preacher. To him and his good congregation this new work is much indebted, for the vestry of the mother church has voted a good sum towards the support of her child for the first year, and her people are showing an active interest in many other ways. The splendid attendance at the opening promises much, and all things being equal, St. Simon's career as a mission should not be a very long one.

THE NORTHEASTERN DEANERY met at St. Martin's, Austin, of which the Rev. S. L. Mitchell is the rector, on Tuesday, Sept. 16th. The convocation began with a celebration of the Holy Eucharist, after which luncheon was served by the ladies of St. Martin's parish. In the afternoon, papers were read by the Rev. H. B. Gwyn of St. Simon's, Sheridan Park, on the "Zeitgeist" (Time-spirit), and by the Rev. J. M. D. Davidson of Edgewater on the Message for the Age. Both papers are reported to have been far beyond the average in interest and ability. It was decided that a committee should confer with the Woman's Auxiliary with reference to the holding of missionary mass meetings on the three sides of the city simultaneously, soon after the Missionary Council in Philadelphia, to be addressed by missionaries and other persons who shall have been in attendance upon the Council.

IT IS OF INTEREST that Grace Church, Oak Park, of which the Rev. E. V. Shayler is rector, observed the first Sunday in September as a rallying Sunday with special services, which were designed, announced, and carried through with the purpose of waking the parish up early in the season, promptly and speedily, to the renewal of those activities which are necessarily suspended during the summer season. Grace Church has just been fitted out with the Yaryan hot water system.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

New Church for Boulder.

IT IS PROBABLE that a new church will shortly be erected in Boulder at a cost of from \$18,000 to \$20,000, of which sum about \$12,000 has already been subscribed.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Anniversary at New London—Warehouse Point—Watertown.

THE PARISH of St. James', new London (Rev. Dr. A. P. Grint, rector), recalled on Sept. 13 and 14, the two-hundredth anniversary of the first Anglican service held in Connecticut, which was in that village.

Two missionaries of the S. P. G., Rev.

John Talbot and Rev. George Keith, landed here in 1702. Keith's diary says:

"September 10, 1702.—The next day we safely arrived at New London, in Connecticut Colony and Government, which stands by a navigable river. September 13, Sunday, Mr. Talbot preached there in the forenoon and I preached there in the afternoon, we being desired to do so by the minister, Mr. Gurdon Saltonstall, who civilly entertained us at his house, and expressed his good affections to the Church of England. My text was Rom. viii. 9. The auditory was large and well affected. Colonel Winthrop, Governor of the Colony, after forenoon services invited us to dinner at his house, and kindly entertained us both then and the next day."

The date mentioned above, September 13, this year fell on Saturday. An eucharistic service of the Holy Communion appropriately marked that day. And upon Sunday following, with augmented choir, St. James' recalled this visit of these Anglicans to Connecticut, and the rector, in his sermon, marked the courtesy of the Puritans, and contrasted modern Congregationalism with apostolic order and primitive ways.

ST. JOHN'S CHURCH, Warehouse Point, has a new memorial in the form of a ewer for the font. It is the gift of Mrs. J. H. Simonds and Mrs. Joseph Palmer, in memory of their sister, Miss Mary R. Holkins. The ewer is of polished brass, about 20 inches high, and is covered by a lid with a cross above it. Around the centre are these words: "One Lord—One Faith—One Baptism," and around the base: "To the glory of God and in memory of Mary Ryan Holkins, 1835-1898." It stands on a carved oak shelf beside the font.

The rector of St. John's is the Rev. William J. Brewster, a brother of the Bishop.

THE REV. HERBERT NOEL CUNNINGHAM, rector of Christ Church, Watertown, observed the twenty-fifth anniversary of his ordination on St. Matthias' Day. Mr. Cunningham is the son of an English clergyman, and was ordained in the Diocese of Oxford. His ministry has been exercised for the most part in the American Church. He has been rector at Lemars, Iowa, Westfield, Mass., Christ Church, Waltham, Mass. Before going to Waltham he was for several years rector of this parish, this being his second term of service. He has lately declined a call to another Diocese.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Services at Broad Creek.

THE ANNUAL all-day services of old Christ Church, Broad Creek (Rev. Chas. N. Spalding, D.D., rector), were held Thursday, September 18th, beginning with a celebration of the Holy Eucharist at 10:30 A. M., the Bishop celebrant and preacher. Luncheon was served by the ladies of the parish, immediately after the service, and at 3 P. M. evensong was said, with another sermon from Bishop Coleman, after which there was a meeting of the Christ Church League.

Christ Church is one of the Lower Delaware historic churches, having been the place of worship of many of the most prominent families of the State. The weather on this occasion was beautiful, and people came from all parts of the county to be present at this service.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Convocation at Shrewsbury.

THE NORTHERN CONVOCATION held its fall session in Shrewsbury parish, Kent County (Rev. Samuel Edson, rector), on the 10th and 11th of September. With the exception of the closing service, in St. Andrew's chapel,

Galena, the sessions of the Convocation were held in the parish church. A sermon was preached at the opening service by the Rev. Wm. M. Jefferis, D.D., of the Diocese of Delaware. An interesting and graphic account of the Church's work in China was given on the second day by the Rev. Lawrence B. Ridgeley, missionary at Hankow. The subject of domestic and diocesan missions was also treated by selected speakers. "The Parable of the Sower" supplied the other special theme of the two days' session. The clergy of the Convocation participating in the discussions were, besides the Dean, the Rev. Giles B. Cooke, the Rev. Messrs. Coale, Ware, Denroche, and Schouler.

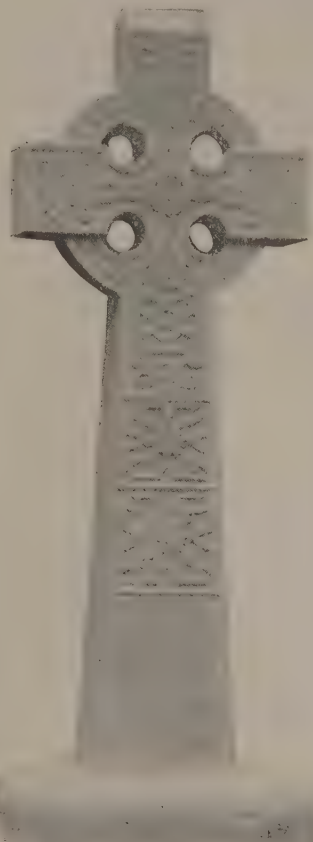
FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.

R. H. WELLER, JR., D.D., Bp. Coadj.

Memorial Cross at Ripon.

ON SUNDAY, Holy Cross Day, the memorial cross erected at the grave of the Rev. Dr. Durlin in the churchyard of St. Peter's, Ripon, was unveiled after the choral



DURLIN MEMORIAL CROSS, RIPON, WIS.

Eucharist. Dr. Dafter, President of the Standing Committee of the Diocese, preached the sermon.

The sentence of consecration, pronounced by the Rev. A. P. Curtis, rector of the parish, is as follows:

"To the Glory of God and in memory of Fayette Durlin, Priest, Founder, and sometime Rector of this parish, we dedicate this stone.

"May it stand here throughout all generations.

"May the Benediction of God fall on all those who pass this Sacred Sign.

"May the Passion of Christ, and the Virtue of His Saving Cross avail for all whose eyes fall on this symbol of the Catholic Faith.

"May the blessing of God, the intercession of all His Saints, and the guardianship of the holy Angels, be the portion of all those

who assisted in the erection of this Cross, and may the souls of the Faithful through the mercy of God, rest in peace. Amen."

After the dedication the hymn "Grant him, Lord, eternal rest, With the spirits of the blest," was sung, and Dr. Dafter made a brief and touching address on the character of his friend. The service closed with prayers for the repose of the soul of the dead priest.

The cross is of the Celtic form, and is in one piece, of Barre granite, nine feet three inches in height, standing on a granite base of 18 inches in thickness. The cross is carved the entire length of the front with a characteristic Celtic interlaced design. It bears the following inscription:

HERE LIES THE BODY OF FAYETTE DURLIN,
PRIEST, FOUNDER AND SOME-
TIME RECTOR OF THIS
PARISH.

JAN. 16, 1824—AUG. 31, 1901.

Grant him, O Lord, Eternal Rest.

With the exception of one or two personal friends in Fond du Lac, and a few of the clergy, the entire amount (\$450) for its erection was contributed by persons who are, or have been members of St. Peter's parish. The cross stands between the church and the schoolhouse, the dual scene of his long and earnest work for Christ and His Church.

IOWA.

T. N. MORRISON, D.D., Bishop.

Improvements at Mason City.

ST. JOHN'S CHURCH, Mason City, has, during the summer vacation of its rector, the Rev. Frederick A. Heisley, been re-painted both outside and inside, newly roofed, and re-carpeted. The improvements and repairs cost \$500, which is paid. The parish is in good condition.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Work among Cripples.

THE BISHOP has issued an appeal to the Diocese that an offering may be made in each church annually for the work of the House of St. Giles the Cripple, Brooklyn—an institution that for ten years past has done most admirable work in caring for destitute crippled children. During those years more than 350 such children have been cared for, and during the past year there was an average of 70 patients constantly in the house, which, with the resident staff and attendants, made a family of about 100 souls. The work is purely a Church institution, and rightly looks to the Church for its support.

A RECEPTION to the Rev. Dr. Stuart Crockett was given at the Church of the Transfiguration, East New York, on the occasion of his return from a vacation of three months spent in England, Ireland, and Scotland. The Bishop sent his regrets, and several of the clergy, as well as a large number of the congregation, were present.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Brotherhood Convention—Mr. Shields' Artistic Work—Notes.

A MEETING in the interests of the forthcoming Convention of the Brotherhood of St. Andrew, was held Sept. 18 in St. Paul's Church, Boston. Evening prayer was said by the Rev. Edward Tillotson. The address by the Rev. Frank L. Vernon, Dean of St. Luke's Cathedral, Portland, was upon the spiritual meaning of the Convention. He urged the sense of sonship, which, when deepened in our lives, makes brotherhood to become real and lasting. The latter is the outward and visible sign of this inward life, which we are to cultivate all the time. Self-examination was considered as a frame of mind in which to enter upon the doings of the

FALL PUBLICATIONS

NEW BOOKS AND NEW EDITIONS

The Young Churchman Company have pleasure in appending their List of Fall Publications, now or shortly to be ready. ❧ ❧ ❧ ❧ ❧ ❧ ❧

CATHOLIC PRINCIPLEK: As illustrated in the Doctrine, History, and Organization of the American Catholic Church in the United States, commonly called the Protestant Episcopal Church.

By the Rev. Frank N. Westcott, Rector of St. James Church, Skaneateles, N. Y. 12mo. cloth, 412 pages, price \$1.25 net; postage 12 cts.

This careful presentation of Church principles and plea for the Church, is written by a brother of the late author of "David Harum." It brings to the study of ecclesiastical principles the same acumen which distinguished the author of the novel. It is in every way a book to be read and circulated.

URBS BEATA: A Vision of the Perfect Life.

By Herbert Cushing Tolman, Ph.D., D.D., Professor of the Greek Language and Literature, Vanderbilt University With a Commendatory by the Bishop of Milwaukee. Cloth, 88 pages, price 75 cts. net; postage 7 cts.

"These," says the author, "are a few very familiar and simple five-minute talks to College students morning Prayers. They represent one month at the University Chapel." "We are sure," says the Bishop of Milwaukee, "the publishing of these short daily meditations will tend to deepen the spiritual lives of some others." Prof. Tolman is already widely known as an author by his work in ancient history and Orientalism, and by his translations from the Latin and Greek. This first devotional work from his pen shows the simplicity of thought and language which is never inconsistent with the profoundest scholarship.

THE TRUTH OF CHRISTIANITY.

Being an Examination of the more important arguments for and against believing in that Religion. Compiled from various sources by Major W. H. Turton, H. B. M. Royal Engineers. Fourth edition (first American), carefully revised throughout. Cloth, 538 pages, price \$1.25 net; postage 12 cts.

The publishers have introduced this book to American readers because of the difficulty felt by our students of Christian Evidences in recommending any work that is thoroughly satisfactory and up-to-date on this subject, in which the grounds of attack shift so widely from time to time as position after position is abandoned by the unbeliever, that there is need for frequent reviews of the subject. It is believed that this work will be found satisfactory.

"The book is of considerable value to everyone who is concerned with the controversy on Christian Evidences; it presents a perfect storehouse of facts and the conclusions which may be legitimately drawn from them."—*Church Times*.

"He meets the popular objections to Christianity squarely, and advances methodically to his Catholic conclusion."—*The Churchman*.

CHRIST LORE.

The Legends, Traditions, Myths, Symbols, Customs, and Superstitions of the Christian Church. By Frederick Wm. Hackwood, F. R. S. L. With numerous illustrations. Large 8vo., cloth, gilt letters, price \$2.50 net. Postage 15 cts.

The contents of this volume are not Scriptural, nor can they fairly claim to be historical. They are in the main legendary, and nearly always they are quaint and full of interest.

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Convention. Coming in the strength of this, each man aiming to be a true son of God, the bond of brotherhood will be stronger and more helpful.

A business session followed the service in the parish house. The preparations for the Convention were discussed in their details and most encouraging signs were manifested on all sides, of an increased interest in the approaching Convention.

THE REV. A. B. SHIELDS, rector of the Church of the Redeemer, South Boston, is an artist of no ordinary ability. He has reproduced the picture of Mr. Sargent's decorations in the Public Library, and placed them in the chancel of his church. These reproductions are exquisitely done, and bear a striking resemblance to the original. The panel overlooking the chancel will contain the Crucifixion. This is now being done, and art critics have already pronounced it an excellent piece of workmanship.

Mr. Shields carries on a large missionary work in this quarter, and has within the past eight months doubled his enterprise among the poor and unfortunate. Notwithstanding this, he finds time to undertake this work of decoration, which is attracting notice in art circles.

THE CONGREGATIONALISTS in Attleborough believing they are an offshoot from the Church of England, have caused to be placed in their new house of worship, a stone which has been taken from the old parish church in Attleborough, England. This stone is taken from the building estimated to be 600 years old.

A NOTABLE array of legal talent was present at the funeral of Justice Gray, held in Emmanuel Church, Boston, Sept. 18. Bishop Lawrence officiated, assisted by the Rev. Dr. Donald of Trinity. The service began with the "Dead March from Saul," and the hymns sung were, "Magnify Jehovah's Name," and "Watchman, Tell Us of the Night." The vested choir sang and the whole service, though simple, was deeply impressive. Very seldom in this city does one see so many representatives of the bar together. Justice Horace Gray was a strong Churchman and a man respected in all circles of life. The interment was at Mt. Auburn cemetery.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

City Notes—Anniversary at Kenosha.

IMPROVEMENTS are now being made in the edifice of St. Luke's Church, Milwaukee, to such an extent that the church will be practically rebuilt, at a cost of about \$1,200. The building will be reopened and dedicated by the Bishop on Oct. 17th.

THE RECTOR of St. James' Church, Milwaukee, the Rev. E. G. Richardson, with his mother, returned to the city last week, Mr. Richardson having traveled extensively through Alaska. He delivered an address on that territory at the morning service last Sunday.

ST. MATTHEW'S parish, Kenosha, spent their "name day," which fell on Sunday, in the celebration of the 60th anniversary of the founding of the parish. The rector, the Rev. C. L. Mallory, delivered an historical address in the morning, and the Bishop preached and tendered his congratulations in the evening. Several social functions carried the celebration through the week.

MINNESOTA.

S. C. EDSELL, D.D., Bishop.

Bequest for Northfield—Return of Rev. Edward H. Earle.

THE PARISH of All Saints', Northfield, will receive about \$3,000 from the estate of the late Mrs. Mary Hodge, who was buried

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from that church on the 13th inst. Mrs. Hodge was totally blind, and appears to have left this amount to the church by reason of her appreciation of the services of the former missionary, the Rev. H. S. Streeter, who recently gave up his work at that place. Mr. Streeter was accustomed frequently to call upon her in an unobtrusive manner and to read to her. Thus does the "bread cast upon the waters return after many days."

THE REV. EDWARD H. EARLE, after a lengthened sojourn on the Pacific Coast for the benefit of his wife's health, has resumed the rectorship of his former parish at Le Sueur, at the unanimous request of the vestry and congregation. The rectory, which has recently been built and fitted with all modern conveniences, was handsomely furnished throughout by the parishioners, as a pleasant surprise for their rector on his return to Le Sueur.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Diocesan Notes.

THE HANNIBAL Convocation will meet at Moberly, Sept. 29th to Oct. 3d.

DEAN DAVIS begins his vacation in September, and will be present at the Brotherhood Convention at Boston and the Missionary Council at Philadelphia.

THE ST. LOUIS Clericus resumed its regular weekly meetings on the 15th inst. At the next gathering, Canon Sinclair will deliver an address on Church work in Trinity parish.

NORTH CAROLINA.

JOS. B. CHESHIRE, D.D., Bishop.

Progress at Weldon.

ON SUNDAY, the Sixteenth after Trinity, the rector of Weldon (the Rev. J. Taylor Chambers) finished the fifth year of his rectorship. During these five years the growth of the parish has been slow but steady. The church itself has been improved and beauti-

fied in many ways. The rectory has been enlarged and made more comfortable. The communicant list is one-fourth larger than it was five years ago. But the greatest increase in any respect, has been in financial matters. The offerings for the past year was, within a fraction, twice as large as it was for the year preceding the present rectorship. The parishioners feel very hopeful for the future prosperity of the parish.

OHIO.

WM. A. LEONARD, D.D., Bishop.

The Quadrilateral discussed at Toledo.

AT THE "Preachers' Union," of Toledo, on September 22nd, a paper was read by the Rev. Dr. Wm. C. Hopkins, on The Quadrilateral. It drew forth an interesting discussion, showing that many are weary of sectarian divisions and are thinking of plans for organic reunion. The articles in THE LIVING CHURCH on the Quadrilateral excite much interest among Churchmen here. There is indeed reason for the cry, "Culpa Mea!"

OREGON.

B. W. MORRIS, D.D., Bishop.

Improvements at Portland.

A NEW ten-room rectory, costing about \$2,000, is one of the notable improvements in connection with the work of the Church of the Good Shepherd, Portland, since the charge of the parish was assumed on Easter last, by the Rev. H. D. Chambers. Large, airy rooms, well lighted, finished in Oregon fir and admirably arranged with a view to comfort and economy of space, assure future occupants a most cheerful and cozy home. The building, which is equipped with modern conveniences, is built after plans drawn by the rector, and makes a valuable addition to the property owned by the parish.

THE KINDERGARTEN in connection with All Saints' mission (the Rev. E. T. Simpson), commenced the fall term on Monday, Sept. 15, with a list of thirty little ones, under the charge of Miss Emma Habersham. This

branch of work has always been a most important feature of the work conducted at the mission, and promises to be still more so, during the coming year, owing to the rejection, by the voters of the city, at the June election, of the proposition to incorporate the kindergarten schools being conducted in various parts of the city with the public school system, which has resulted in all the free schools, of which there were a number conducted by subscription or through the interest of a few individuals, being closed. Every effort will be made to care for as many of the children as possible at All Saints, yet there will be quite a number in the neighborhood of the mission that cannot be cared for.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Brotherhood Meeting—National Prison Congress.

THE PRE-CONVENTION meeting of the Philadelphia Local Assembly of the Brotherhood of St. Andrew was held on Monday evening, Sept. 15, in the assembly room of the Church House. Mr. Criswell, the general secretary, was present, and gave a very practical talk on how the men as individuals could aid the general office, his remarks being influenced to some extent by the action of the Assembly (just before he was introduced) in showing its willingness to help the Council in its effort to "present a favorable report to the Boston Convention," by voting \$50 toward the payment of the Brotherhood's indebtedness. Addresses on the topic of the evening, "Why we should attend the Boston Convention," were made by the Hon. G. Harry Davis and the Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity Church. Judge Davis, although suffering from a severe cold, made a stirring address, leaving no doubt in the minds of his hearers that he at least, meant to attend this and every succeeding Convention. The Rev. Dr. Tomkins followed, handling the question under discussion in his most forcible manner. The meeting was well attended and indications point to a big Philadelphia delegation at Boston.

PHILADELPHIA Brotherhood men have not been idle during the summer. Members of the Church of the Saviour chapter took the services at the Philadelphia Almshouse during August, relieving the Rev. Mr. Heaton; men from various chapters had charge of the Galilee mission during the same month, while the superintendent took his vacation; and Mr. Clark of St. Philip's chapter, West Philadelphia, had charge of the services conducted in the hall in Longport, N. J., during August.

THE FIRST FALL meeting of the Clerical Brotherhood was held in the Church House, Monday morning, Sept. 1st.

THE REV. ELLISTON J. PEROT of St. Stephen's Church, Manayunk, Philadelphia, has tendered his resignation, to take effect Oct. 5th. During his administration, many alterations and improvements have been added; a new belfry and bell have been added; the old chancel has given way to a much larger one, with commodious vestry and choir rooms; and a mixed vested choir has been introduced. A fine new organ has also been placed in the church. The dwelling to the north of the church property, together with an adjoining lot, has been purchased, and alterations and additions have made of this a most comfortable rectory. St. Stephen's was originally a mission of St. David's parish, Manayunk, becoming independent in 1886. The Rev. Mr. Perot has been rector of the parish since 1893, previous to which he was assistant to the Rev. Edgar Cope at St. Simeon's.

THE 21ST WARD CONFERENCE, Brotherhood of St. Andrew (St. David's, St. Timothy's, St. Stephen's, and St. Alban's Chapters, Mana-

yunk and Roxborough), encouraged by the success of the Chaplain's Bible Class at the Church House, undertook a similar work at home. The chaplain, the Rev. C. W. Robinson, of the Church of the Evangelists, kindly agreed to repeat his first four lectures, the class meeting in St. Timothy's Institute, Wisahickon, in the spring of the present year; and so well were they received that the series is being continued this autumn under the direction of the local clergy, the Rev. Chas. S. Lyons, rector of St. Alban's, conducting the class during September and October.

BISHOP WHITAKER continues to improve, and is expected home the latter part of October.

THE ANNUAL MEETING of the National Prison Congress, whose coming had already been announced in these columns, has just adjourned. The object of the association is "to discuss and put into practical shape the prevention of crime, the welfare of the imprisoned, and their betterment after discharge." Opened Saturday evening, Sept. 13th, in Music Fund Hall, with Judge Davis presiding and addresses of welcome by Governor and Mayor, the sessions lasted until Wednesday evening. One of the most interesting sessions was that of the Chaplains' Association, on Monday afternoon, when the question of religious work in prisons was discussed. Among those who took part in the meetings of the Congress may be mentioned the Rev. Floyd W. Tomkins, D.D., who preached the annual sermon in Holy Trinity Church, and the Rev. H. L. Duhring, D.D., Superintendent of the Philadelphia City Mission, who delivered an address on "The Relation and Duty of the Community to the Discharged Prisoner." The Congress meets next year in Louisville.

PITTSBURGH.

CORTLAND WHITEHEAD, D.D., Bishop.
Progress at Meadville.

THE RECTOR of Christ Church, Meadville, the Rev. George Sherman Richards, has tendered his resignation, to take effect November 1st. His rectorship covers six years, during which time he has baptized 182 and presented 240 persons for Confirmation. Among the memorials placed in the church during this time have been the eucharistic lights, in memory of the Hon. Pierson Church, a solid silver ciborium, rood screen, and prayer desks, while a memorial baptistry will be put in place on All Saints' Day. He was the founder of a Men's Club which has done excellent work, and through his efforts land was purchased for a new chapel at Cambridge Springs, and nearly enough money has been raised to complete the building.

SALT LAKE.

ABIEL LEONARD, D.D., Miss. Bp.
New Church for Ogden.

A SITE has been purchased by the parish of the Good Shepherd, Ogden, in that city,

Beware of Ointments for Catarrh that contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

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The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath, and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

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Chicago to New York and return: Fort Wayne route, \$25.85; Pan Handle route, \$23.30. Return limit, October 14, 1902.

BOSTON EXCURSIONS—October 7 to 11.
Chicago to Boston and return: Fort Wayne route, all rail, \$25.00; Sound Lines, \$24.00. Pan Handle route, all rail, \$23.00; Sound Lines, \$22.00. Return limit, October 13, subject to extension until November 12, 1902.

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upon which it is expected that a new church will ultimately be erected. The location is said to be excellent for the purpose.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.

Illness of Rev. Dr. Carson.

SOME ALARM was felt at the condition of the Rev. Dr. T. M. Carson, rector of St. Paul's Church, Lynchburg, who suffered a slight stroke of paralysis on Friday, Sept. 12th. A few days later it was reported that his condition was more reassuring and that the alarming symptoms had disappeared.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Parish House for Nashville—Hospital at Sewanee.

ON SUNDAY, September 14th, the new parish house of St. Anne's Church, Nashville, was dedicated, and with it was celebrated the Golden Jubilee anniversary of the Rev. T. F. Martin, rector emeritus of the church, and for fifty years in the active ministry of the Church, for twenty-three years as rector of St. Anne's Church. The new parish house was named, in his honor, the T. F. Martin Hall. The dedication service was conducted by Bishop Gailor at 9:30 A. M., and at 11 o'clock occurred the Jubilee anniversary service, at which addresses were made by the Bishop, the present rector, the Rev. W. H. Laird, and the rector emeritus, in honor of whose jubilee anniversary this service was held.

Bishop Gailor preached the sermon. The rector emeritus celebrated the Holy Communion, assisted by the clergy present.

The hall is a large and commodious structure, situated immediately in the rear of the church. The lower floor is arranged for Sunday School purposes, with rooms for the use of the Ladies' Guild, and a hall connecting with the church through the vesting room. Up-stairs it is arranged for the use of a club-room for the men and boys of the parish. It is a model of taste in its architecture and finish.

St. Anne's Church is to be congratulated on the completion of this building. The room for the use of the ladies' guild is handsomely furnished by Mr. William F. Orr in memory of his wife, and an exquisite stained-glass window in the hall was put in by Mr. and Mrs. W. Northern in memory of their son, Quintard.

THE HODGSON Memorial Infirmary at Sewanee, one of the features of the University of the South, is doing much effective work among the people of the community. This infirmary was a gift in memory of the infant daughter of the Rev. Dr. and Mrs. Telfair Hodgson, Dr. Hodgson having been Vice Chancellor of the University, and is a beautiful building of stone; it has been in operation for about two years. While not heretofore designated as one of our Church hospitals, it is nevertheless such, and doing an extensive work, as probably a larger number of indigent cases are assisted than in most Church hospitals. The people from the surrounding mountains, valleys, and towns send patients from considerable distances, as this is the only hospital within a large area. There is also a growing patronage by paying patients, and it is used as an infirmary for sick students of the university.

The building is a large and commodious one, has forty beds, and there is also a ward for colored people, thus giving ample clinical material and bedside instruction to the medical department of the University. It is expected that the patronage of the pay patients will also greatly increase on account of the ideal situation and climate of the mountain top. Of particular interest to the Churchmen of the South specially, is the training

school for nurses in connection with the infirmary.

This training school should attract many Churchwomen of the South who might desire to take this useful training in an ideal location, either with the purpose of properly assisting their own families in illness, aiding in the care of the poor, or in procuring a well compensating livelihood.

The infirmary is under the supervision of Dr. Hayden A. West, who resides with his family in the building, and the nursing department is under Miss McNabb, a graduate of the New York Training School for Nurses.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Death of Rev. Dr. Stuart.

THE REV. ALBERT RHETT STUART, D.D., rector of Christ Church, Georgetown, died at his home in that city on the evening of Sunday, Sept. 21st. Dr. Stuart was a native of South Carolina, born 56 years ago. He served in the Confederate army in the Civil War, and was ordained as deacon in 1869 and as priest in 1870, by the late Bishop Davis of South Carolina. His first clerical work was at St. Mark's, Chester, S. C., and from 1871 to 1876 he was rector of St. Paul's, Chillicothe, Ohio. Since the latter year, during the entire period covering more than a quarter of a century, he has served as rector of Christ Church parish, Georgetown.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Mission at Greenville.

ARCHDEACON WEBBER of Milwaukee conducted a parochial mission at St. Paul's Church, Greenville (Rev. Thomas Beeson, rector), beginning on Friday, the 12th inst., and closing a week later. There had been careful preparation made beforehand, and every probability that the work would be successfully accomplished.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Bequest for Rev. Dr. North.

THE SECULAR papers mention a bequest to the Rev. Dr. Walter North, rector of St. Luke's Church, Buffalo, in the will of his deceased cousin, Mrs. Harriet S. Benson of Philadelphia. Mrs. Benson left an estate valued at 2,500,000, which, in accordance with the provisions of her last will, will be distributed among her relatives and several charitable institutions. Dr. North will receive the income from \$25,000 for life, and then it will revert to his two daughters, Misses Catherine and Margaret.

CANADA.

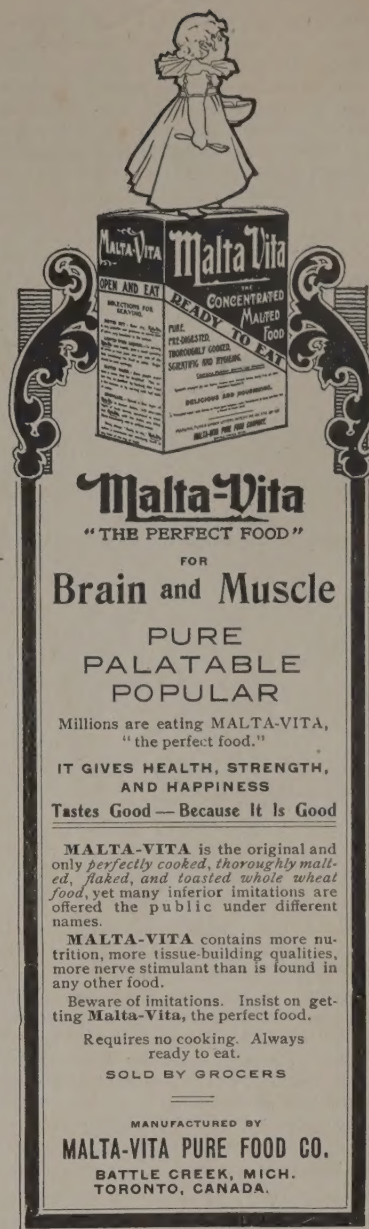
The Synod—Notes of the Dioceses.

General Synod.

SIX BISHOPS, including the Primate, were unable to be present at the meeting of this Synod, which closed Sept. 12th. The Primate and Bishop Reeve of Mackenzie River, were both ill in England; Bishop Newnham, of Moosonee, was ill in Toronto; Bishop Bompas of Selkirk, the heroic missionary of the Canadian Church, who has been living among the Indians for the last thirty years, in the extreme northern part of Canada, and who will never be absent from his Diocese; Bishop Ridley of Caledonia; and Bishop Sweatman

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of Toronto, who, since his heavy domestic affliction has been traveling in Europe.

During the sessions of the Synod, upwards of 60 messages passed between the Upper and Lower Houses, embracing every topic discussed by either House. The Synod was attended by upwards of 18 Bishops and 80 clerical and lay delegates.

Diocese of Quebec.

THE ST. FRANCIS Lay Helpers' Association held their annual meeting at Sherbrooke, Sept. 16th to 17th. Bishop Dunn celebrated Holy Communion in St. Peter's Church, Sherbrooke, for the Association, on the morning of the first day, and delivered his visitation charge to the clergy on the same evening. The Bishop inducted the Rev. Dr. Richmond Shreve, D.D., to be rector of Sherbrooke, Sept. 7th. A conference of the various branches of the Woman's Auxiliary in the district of St. Francis was held Sept. 17th, the day following the Bishop's visitation. A corporate communion was held in St. Peter's at 8 o'clock in the morning, at which the Bishop was celebrant.

Diocese of Algoma.

THE VEN. ARCHDEACON LLOYD of Huntsville, preaching at All Saints' Church, Montreal, during the sitting of the General Synod, gave some account of the progress made in the Diocese during the last thirty years. In 1873, in a district covering 800 miles long by 200 to 250 wide, there was only the Bishop and seven clergy. To-day, the Bishop has 37 ordained clergymen, and 12 students and catechists to aid him. There are 29 houses of residence for the clergy, a See house for the Bishop, and 104 churches, very many of the clergy having three or four stations to serve besides the home station.

BISHOP THORNELOE came forward at the meeting of the General Synod and stated that henceforward Algoma intended to be a self-supporting Diocese, depending upon their own efforts and what they could solicit from outside, but would be independent of the assessment of the older Diocese for Algoma, which had been used up to the present time.—THE FOUNDATION of the new church at Novar is now completed and paid for. The remainder of the building will progress as fast as funds come in for the purpose.

Diocese of Qu'Appelle.

THREE new churches have lately been consecrated, that at Whitewood being a really fine building of stone. The colony of Welshmen, who were brought from Patagonia, have settled in the Diocese, bringing with them their own chaplain, so that they have their services in the Welsh language.

Diocese of Montreal.

THE PULPITS of the city churches, Sunday, Sept. 14th, were in most cases filled by the visiting Bishops and delegates who had remained over after the close of the General Synod meeting afterward, was a strong ap- in the morning and the Bishop of Athabasca in the evening, at the Church of St. James the Apostle. The Rt. Rev. Dr. Lofthouse, the new Bishop of Keewatin, preached at St. Martin's Church in the morning.

COADJUTOR BISHOP CARMICHAEL preached a sermon in St. George's Church, Montreal, Aug. 31st, which, in view of the General Synod meeting afterward, was a strong appeal to the laity to awaken their responsibilities as to the great work to be done in the Canadian Northwest. It was also a clear exposition of some of the differences in government between the mother Church in England and the daughter Church in Canada.

Diocese of Ottawa.

AS SHOWING the progress of Catholic Churchmanship in the Canadian provinces, a special correspondent mentions having attended service on Sunday, Aug. 31st, at St.

Barnabas' Church, Ottawa, when the Bishop was announced to be the evening preacher. The Bishop wore a handsome mitre during the service and while preaching the sermon. After the *Magnificat*, the Bishop blessed the incense, and the rector, vested in a cope, censed the altar, then the Bishop, the choir, and the congregation. "Such a service as the above," continues our correspondent, "now creates no controversy." He adds, however, that full Catholic doctrine has, as it ought to do, preceded the practice of the full Catholic ritual in Canada generally.

IMPROVEMENTS IN SHIP BUILDING.

THE RECENT tremendous growth of the American ship building industry is described by Mr. John R. Spears in the July monthly illustrated number of *The Outlook*. Among the most important new devices is the electric lift.

The handling of materials in a ship-yard is, in a way, like the handling of coal in the stoke-hole of a steamship. It is dead-lift work for human muscles. The most readily seen improvements made recently in our ship-yards have had in view the relief of this class of laboring men. Railroads have been laid from the shops where plates are shaped and frames bent to the ways where frames and plates are assembled. That was an improvement, but another followed. Beside the growing hull or hulls was erected an elevated railroad on which a movable steam crane traveled to and fro the whole length of the hulls. This crane picked plate or frame from the railroad car and carried it forward or aft as needed. Last of all was invented the overhead trolley for carrying parts of the ship to the ways, and the electrical lift for distributing them about the hull. The electric lift is a simple matter. Huge masts are erected at intervals between the growing hulls. On each mast is a yard that reaches out across the hulls. Then, from yard to yard, four heavy steel ropes are stretched above each hull, and on each rope is a stout trolley driven to and fro along the rope by electric power. From each trolley hangs a grasping tackle, and so, as each trolley works independently of the others, all may be working at once, carrying four pieces of metal to four points in the hull, and that, too, at a speed unknown to steam cranes, not to mention the hand work common in European yards.

Last year a German expert was sent here to make a tour of our ship-yards. When he had finished the round, he told a reporter of the *New York Evening Post* that the best American ship-yard was the best in the world.

A MAN'S COUNTRY is not a certain area of land—of mountains, rivers, and woods—but it is principle; and patriotism is loyalty to that principle.—*George William Curtis*.

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